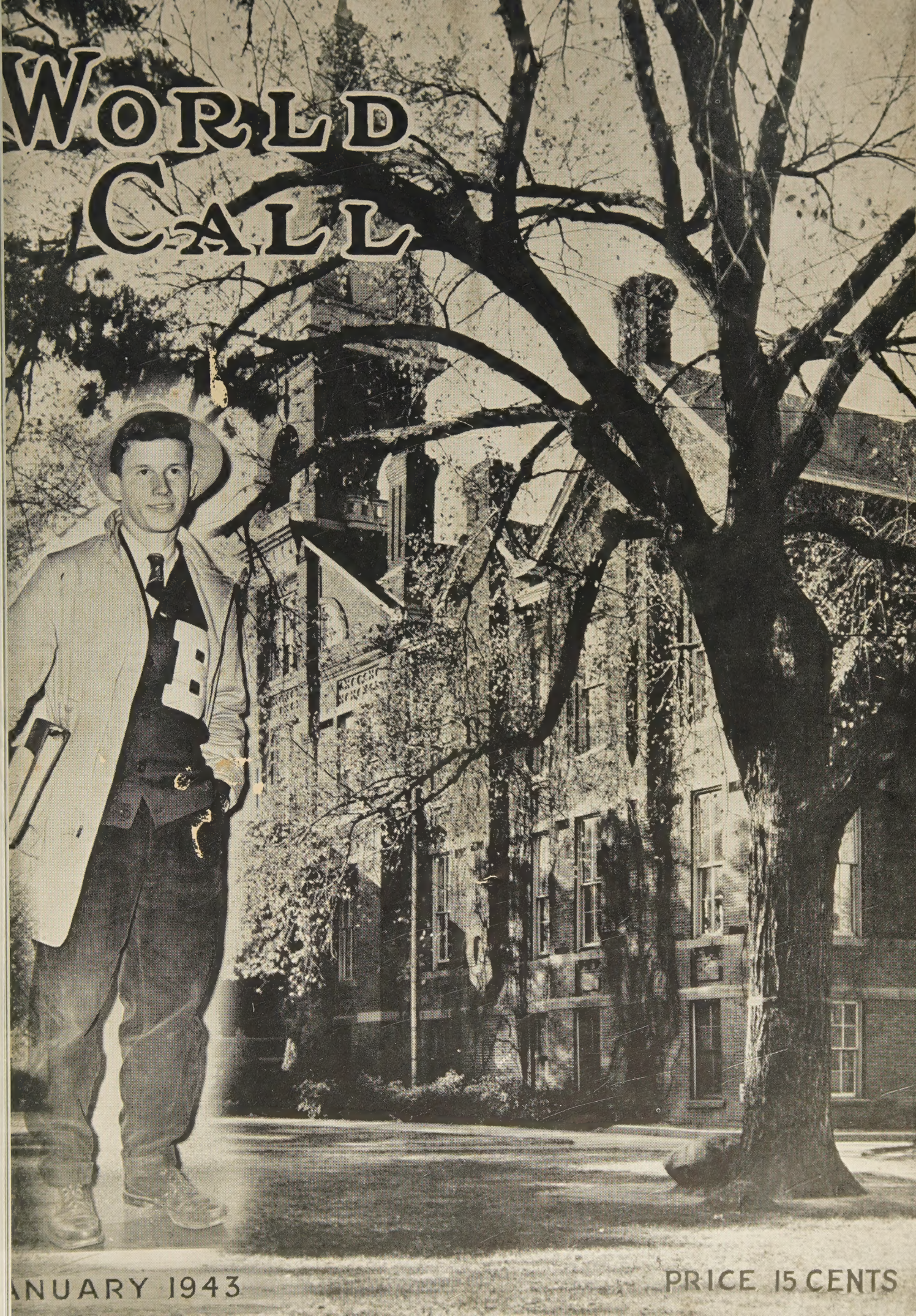
WORLD CALL



ANUARY 1943

PRICE 15 CENTS

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v.25
1943

World Call

VOLUME XXV JANUARY, 1943 No. 1

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Circulation Corner

World Call Week

The last week in January has become known as WORLD CALL Week and this year the dates are January 24 to 30. The emphasis at this time gives opportunity to the pastor and WORLD CALL secretaries to bring before the church membership, the growing importance of an international magazine dealing with all phases of the missionary, educational and benevolent work of the brotherhood.

Special program helps have been prepared and, if not already ordered, may be had without charge by writing to WORLD CALL, 222 Downey Ave., Indianapolis, Ind. Two new skits are available, one that takes five minutes and the other about fifteen.

Dollar Rate Closed December 31

The special subscription rate for WORLD CALL, which opened October 23, closed with all mail posted on or before December 31. We regret to enter subscriptions for less than a year, yet this is a routine procedure which we must adhere to if less than five subscriptions are sent at one time with only One Dollar a subscription.

A Southerner Speaks

As a Southerner, born and reared in Alabama, now in the ministry more than 56 years, and knowing pretty well the situation of our people of all races, I want to most heartily commend your fine article in the October WORLD CALL on "The Church Looks at Race." I know of nothing more or better you could have said.

—O. P. SPIEGEL.

Montgomery, Alabama.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman; John H. Booth, J. Eric Carlson, John L. Davis, M. Owen Kellison, Mrs. H. B. Marx, Doyle Mullen, Virgil A. Sly, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.

Eleven subscriptions sent at one time—$10.00.

Published monthly, September to June, Bi-monthly, July-August at 2700 Pine Street, St. Louis, Missouri. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879, authorized December 31, 1925. Acceptance for mailing at special rate of postage provided for in Paragraph 3, Section 525 P. L. & R., Act of February 28, 1925, authorized December 31, 1925.

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Publication Office, 2700 Pine Street, St. Louis, Missouri

Editorial and executive office, 222 Downey Avenue, Indianapolis, Indiana

All communications for the Editor should be addressed to 222 Downey Avenue, Indianapolis, Indiana.

Notices concerning change of address should be mailed to WORLD CALL, 222 Downey Avenue, Indianapolis, Indiana

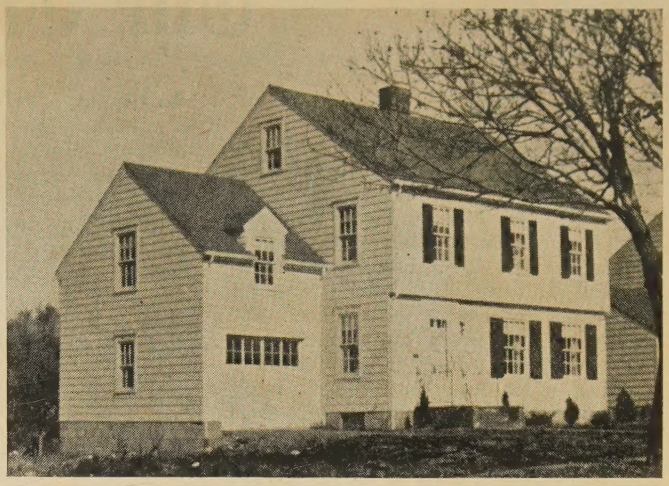
Congratulations

to

The FIRST CHRISTIAN CHURCH

Ravenna, Ohio

CONGRATULATIONS, also, to Pastor Ben Holroyd and family for whom the Ravenna church provided the attractive and livable parsonage pictured on this page!



Christian Church Parsonage, Ravenna, Ohio

A WISH FOR 1943

A New Year's wish of the *Board of Church Extension* for 1943 is that a thousand churches of the Brotherhood will provide adequate housing for their ministers and families.

FOUR FACTS TO PONDER

1. A parsonage can be purchased and put in good condition in 1943, even though new construction is not possible.
2. A parsonage will bring comfort and reassurance to the minister and his family and a sense of self-respect to the congregation.
3. A parsonage can be paid for on a monthly basis, like rent, except, that rent money spent is gone forever, while payments on a parsonage build up an equity, and rapidly too, since in most states no taxes are required.
4. A parsonage can be financed through loans from the BOARD OF CHURCH EXTENSION —many have been in recent months.

Write for Information to

BOARD OF CHURCH EXTENSION

MISSIONS BUILDING INDIANAPOLIS, INDIANA

WORLD CALL

The Threshold

Our Cover

ON OUR cover this month there appears a composite picture. The collegiate building is from the campus of Drake University, Des Moines, Iowa. The student is from Butler University, Indianapolis, Indiana. Both bespeak the heritage and challenge which belong to all of our church colleges in these times. The background represents the traditions of Christian higher education, typified in a building which has been the academic home of succeeding generations of college youth. Superimposed in the foreground, with an accent upon the demands of the immediate which cannot be denied, stands the student of the 18-19-year-old age group. For him and his fellows—and for the college, too—recent changes in the Selective Service Act bring grave and inescapable responsibilities.

Victory at Lynchburg

From Lynchburg College comes the jubilant report that the indebtedness fund was oversubscribed, and as today about $57,000 in cash had been received. The Southern Association of Colleges and Secondary Schools reinstated the college, and removed it from probationary status which it has had for several years.

Universal Week of Prayer

Each year during the first full week of January there is a world wide observance of the *Universal Week of Prayer*. The 1943 dates are January 3-10. This week will be one of a global fellowship in prayer. This is a time, if ever, when the ministers and churches everywhere will want to make special plans for united prayer. The theme about which the daily topics are written is, "Faith Giveth the Victory."

The *Universal Week of Prayer* booklets may be ordered from: The Department of Evangelism, 297 Fourth Avenue, New York, N. Y., at the rate of 5c a single copy and 2c each in quantities, postpaid.

Council President

Presiding Bishop Henry St. George Tucker of the Episcopal Church, is the new president of the Federal Council of Churches of Christ in America. Bishop Tucker succeeds Dr. Luther A. Weigle of Yale University and will hold office for two years.

This is the first time a president of the Council has come from the Episcopal communion. By action of its General Convention in 1940, the Episcopal Church became a full-fledged member of the Council.

Bishop Tucker began his career as a missionary in Japan. In 1912, following six years as president of St. Paul's University, Tokyo, he was elected to the office of missionary bishop, and was consecrated in Kyoto. In the first world war Bishop Tucker served with the rank of Major in charge of civilian refugee work in Siberia under the American Red Cross. After the war he resumed his episcopal duties in Japan.

In 1923 Bishop Tucker resigned on account of ill health and returned to America. Later he joined the faculty of the Theological Seminary at Alexandria, Virginia. He was elected Bishop Coadjutor of the Diocese of Virginia in 1926, and a year later became bishop of that diocese. He was named Presiding Bishop at the General Convention of the Episcopal Church in 1937 and will continue in that post until October 1943.

Bishop Tucker is in charge of all international relations of the Episcopal Church as well as of its domestic program. His broad experience and his wide travels peculiarly qualify him to serve the Federal Council as president during the next two years, during which time relations with the churches of other lands may become a major concern of the Council.

Navy Needs Chaplains

An appeal for men of the church to become men of the Fleet and at the same time serve their God was made recently by Capt. E. S. Root, director of Naval Officer Procurement for the Ninth Naval District.

"Many ships and shore stations of the Navy are without chaplains at this time," Capt. Root said. "The Navy is growing to unprecedented size and the need for proper religious and morale leadership is growing with it."

Ordained ministers of recognized faiths are given commissions in the Navy beginning with the rank of lieutenant, junior grade. Higher ranks are given to older men. Age limits for chaplains have been increased to 50 years, or even more in cases of ministers with previous naval experience. Personal inquiries may be made, or letters addressed to the main midwest Office of Naval Officer Procurement, Board of Trade Building, Chicago, or to any of its branches.

Resettlement Plans

The War Relocation Authority has established a policy of resettlement in industry of all American Japanese who desire it and who shall have been approved by the FBI, the military, and the camp officials. The plan is to locate them widely in the Middle West, only a few to a community to avoid concentration of Japanese population at any one point. The War Relocation Authority has asked the assistance of the churches through the Japanese Resettlement Committee of the Home Missions Council of North America in this plan to find work opportunities and t create community approval for Japanes To do this the committee has set up temporary office with a man in charg George Rondquist, who has background o training and experience for this work, an who is now with a representative of th War Relocation Authority, visiting indu trial areas to locate work opportunitie and to set up local committees of goo will. To meet the expenses of this wor cooperating boards have been asked t make appropriations. The Disciples we asked to contribute $500. This is bein done through Emergency Million funds.

UNIFIED PROMOTION DISCIPLES OF CHRIST

Emergency million FOR LIFE AND WOR

SO FAR, SO GOOD

Emergency Million pledges and cash, a we close the eighteen months of the two year effort, amount to $825,000. Th manner in which every church, every dis ciple, who has had a part in making thi possible is a matter of real pride an satisfaction. If Emergency Million ha done nothing else, it has established th conviction that our people respond to rea need when it is presented to them b earnest advocates of the world cause o Christ.

NOW THE LAST SIX MONTHS

There remains in this last six month $175,000 to raise before the Emergenc Million is completed. The Emergenc Million will not be completed until ther is in the treasuries of the causes, or ex pended on the fields, one million dollar in cash. Every dollar of the Emergenc Million that has been paid over in cas is now at work. This is a real testimon to the needs that called it forth and tremendous challenge to the brotherhoo to complete the effort in order that th task may be done.

THE INCREASING EMERGENCIES

It is obvious that so much has happene in the eighteen months since the launch ing of Emergency Million that we did no dream of the magnitude of the task o raising a million dollars or of the inade quacy of a million dollars to meet i We are in a world that is torn apart wit war and futility. Even the secular pres and the radio are urging people to kee their balance and spiritual poise in thes days. If Disciples of Christ are goin to do their part, Emergency Million mus be raised before June 30, 1943. The vi tory of Emergency Million is necessar for the spiritual welfare not only of th work that it is raised to support, but fo us that we may be spiritually true to ou cause.

FINISH EMERGENCY MILLION

WORLD CALL

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VOLUME XXV JANUARY, 1943 NUMBER 1

Freedom for Faith

ONE of the wisest statements on the nature and importance of religious freedom made recently was that passed in the December, 1942, meetings of three great bodies of cooperative American Protestantism—the Foreign Missions Conference, the Home Missions Council and the Federal Council of Churches of Christ in America.

The pronouncement was occasioned by a statement which had been issued on November 15 by the Roman Catholic Archbishops and Bishops of the United States and which had disapproved efforts to offer a "substitute" for Catholicism in Mexico, Central and South America. While Protestant religious and educational work was not mentioned, it was clear that this was what the Catholic hierarchy had in mind.

The Protestant statement, while couched in terms of respect, pointed out that the issue was that of religious liberty which should not be confused with the Good Neighbor policy. "We deplore," it declared, "the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own.... We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain."

The closing sentence, which is representative of the spirit of the whole statement, says: "While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Council that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the post-war world."

In another resolution the Federal Council expressed joy in the "evidences of growing collaboration between Protestants and Roman Catholics in various countries" and recorded "our desire and readiness to cooperate . . . in a mutual effort for the welfare of society as a whole and, in such ways as may prove possible, to bear common testimony to the guiding principles of the Christian faith in relation to the post-war world."

For an illuminating discussion of the role of the Protestant Church in the life of Latin America we refer our readers to an article in this issue by Dr. George Howard, a native of Argentina and one of the most able Christian leaders on the American continents.

America and World Order

WHEN Dr. Samuel McCrea Cavert said at the recent meeting of the Federal Council of Churches in Cleveland that "the greatest single contribution that American churches can make to post-war reconstruction is to foster America's willingness to accept her full share of responsibility for world order," he voiced the deep convictions of many others. At the close of the present global conflict, as at the end of the World War, there will be sounded in America the tragic, selfish, suicidal call to isolation. It will be a dangerous call because it will fall on the ears of a tired people. "The true test of nations is what they do when they are tired," said Winston Churchill in one of his most realistic moments.

Probably no group in America can do more than the people of the churches to create the kind of national morale that will enable us to carry through to a just and durable peace. Such a peace will depend not merely upon the acceptance of some sort of world organization. It will depend, even more, upon our ability to establish decent conditions of life for the peoples of the world—"freedom from want." A hungry, needy, depressed world will go to war again and yet again. And "freedom from want" cannot be the heritage of the American people or any others except in a world of economic cooperation. Will the American people sense this hard, relentless fact? Or will they again follow the path of blind isolation? To a greater degree than we can imagine, the answer may depend upon the manner in which the church *now*—in days of war—gives itself to the building in its own members and in others both a will to peace and an understanding of the things which will make for peace.

At Cleveland the Federal Council undertook to face this need by continuing the work of its commission on the Bases of a Just and Durable Peace headed by John Foster Dalles.

American Protestants At Cleveland

By WALTER W. VAN KIRK*

IT WOULDN'T take a Philadelphia lawyer to discern the fact that the Protestant churches of North America took Cleveland by storm in the period from December 5 to 11. They were everywhere, these bishops, preachers, missionaries, church editors and laymen. They filled the Grand Ballroom of the Statler Hotel. Representatives were present from the Federal Council of Churches, the International Council of Religious Education, the Missionary Education Movement of the United States and Canada, the United Stewardship Council, the United Council of Church Women and the Home Missions Council of North America. It was a great demonstration of Protestant cooperation—the greatest, I might add, in the history of the Protestant churches of the United States and Canada.

And they did more than talk, much more. Wednesday night, for example, the five hundred delegates had placed on their desks a proposal for a North American Council of the Churches of Christ. The objects of the proposed Council as set forth in the draft constitution are seven in number. They are: ONE, to manifest the essential oneness of the cooperating churches of the United States and Canada in spirit and purpose for the furtherance of their common mission in the world. TWO, to carry on such work of the churches as they desire to be done in cooperation rather than in separation. THREE, to continue and extend the work of the various interdenominational agencies. FOUR, to encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches. FIVE, to foster and encourage cooperation between two or more denominations. SIX, to promote cooperation among local churches and to further the development of councils of churches in communities, states, provinces or larger territorial units. SEVEN, to maintain fellowship and cooperation with similar councils in other areas of the world.

This is the most far-reaching proposal ever to be considered by the American and Canadian churches. If the proposed Council which was approved at Cleveland is later ratified by the cooperating denominations, the Protestant forces of the two countries will have taken a long step in the direction of some form of Christian unity. This is in line with what is happening elsewhere throughout the world. Accelerated by the emergencies arising out of the war there has been created in England a British Council of Churches which brings together for cooperative action the Anglican and Free Churches. In all of the Nazi-occupied countries of Europe, churches are subordinating their ecclesiastical differences in the quest of union and cooperation. That's happened in Norway, in Holland, in France and in Germany itself. And in Geneva there's the World Council of Churches. Churches are uniting their forces in India and China. And now comes this proposal for a North American Council of Churches. It's a new day for Protestantism. It's often said that we can't go back to the world as it existed before the war. That's true. Just as true is the fact that we can't maintain in the future the same patterns of religious and ecclesiastical practices as have obtained hitherto. And in Cleveland some of the best minds of the churches were building bridges of understanding and cooperation between the various denominations.

In the Report on the State of the Church presented by Bishop James C. Baker of Los Angeles it was declared that the churches should make clear the moral issues at stake in the war. Prepared at the request of the Federal Council of Churches, the report bears the signatures of such well-known churchmen as Professor John C. Bennett, Pacific School of Religion; Bishop Baker; the Rt. Rev. William Bertrand Stevens, Episcopal Bishop of Los Angeles; Dr. A. R. Wentz, President, Lutheran Theological Seminary; Mrs. O. R. Sellers; Professor Theodore M. Greene, Princeton University; Dr. Gorgon A. Sisco, Secretary, United Church of Canada; and Dr. E. C. Farnham, of the Los Angeles Federation of Churches.

"It is right for the church," the report says, "to declare that in this world-wide human struggle, it will be decided whether or not it will be possible for most of the peoples of the world to achieve an order of life in which men will have freedom from the terror of lawless rule; to achieve an order of life in which there is progress toward social justice and racial equality and to achieve an order of life in which the church will have freedom to preach the gospel to the community at large and to train its youth."

The problem of the American Negro was cited in the report as one aspect "of a larger problem which the white world is facing as the result of the growing power of the people of Asia."

"Now that the colored races are in a position to assert their power," the report goes on to say, "we can either change our ways and overcome our racial prejudice, knowing that it is a dread disease, or we can expect to enter a new period of interracial conflict that will be more disastrous than previous world conflicts. We know what is the right direction and already we see how the judgment of God may descend upon us if we do not take it."

Anti-Semitism was also described as "a challenge to the integrity of Christians." This particular form of race prejudice was said to be "a Trojan horse in society for the most acute evils by which western civilization is threatened."

The report challenges the Christian churches of America to exert their influence in securing an economic order "in which the whole process of production has as its primary purpose the meeting of human needs instead of having the meeting of those needs

(*Continued on page* 22.)

*Doctor Van Kirk is a secretary of the Federal Council of Churches of Christ in America. This article is in substance his interpretation of the Cleveland meetings given over the N. B. C. on December 10.

The Brotherhood and Higher Education

By JOHN L. DAVIS

THE Disciples of Christ have had two outstanding characteristics which have militated against their building a truly representative program of Christian higher education.

Suspicion of Control and Denominationalism

In the first place, their origin on the American frontier gave to their thinking and habitual actions a strong belief in the independence and all-sufficiency of the individual Christian and a corresponding suspicion of any kind of central control or system. The local congregation of Christian men and women, therefore, tended to remain unconscious of any need which could not be met in and of itself, and was almost wholly unaware of any world program of Christianity in which it might have a part.

In the second place, the Disciples were determined to escape the pitfalls of denominationalism and to retain their inclusive, interdenominational character which, they assumed, would enable them to serve all Protestant communions as a nucleus or rallying body for the union of all.

Contradictory Motives and Fears

The first of these dominant ideas, so strongly adverse to overhead organizations and plans, made the establishment of our colleges and universities the concern and activity of strong individual leaders supported only by local areas in which groups of churches and Christian men and women cooperated.

The second characteristic led inevitably to the fear that colleges and universities, even those established by the Disciples, had as their chief function the promotion and perpetuation of denominational peculiarities and traditions.

Early Committed to Belief in Higher Education

Despite these misgivings, born of their frontier origins on the one hand, and their passion for Christian union on the other, the Disciples of Christ have from the earliest days been committed to the belief that institutions of Christian higher education provide an indispensable means of furnishing leadership worthy of the high aspirations and lofty ideals of their movement. They, therefore, have never been without colleges and universities since the founding at Georgetown, Kentucky, in 1836 of the college which they named after Francis Bacon. The very naming of their first college reveals clearly their acceptance of and devotion to the methods and ideals of that new era of science and education which gave birth to their religious movement.

Varied Types of Institutions

There followed the founding of Bacon College, in a steady and consistent effort to keep pace with the needs of the rapidly growing movement, the establishment of schools of all types until there was scarcely an aspect of the life and thought of the church which did not find special emphasis in some particular institution of learning.

Dr. John L. Davis, right, is executive secretary of the Board of Higher Education of Disciples of Christ. Dr. Davis came to this position of national leadership of Disciples colleges in July, 1942, from Lynchburg College, Lynchburg, Virginia, where he had been a member of the faculty for ten years, six years of that period being given to service as dean of the college

When we look into this seeming conflict of ideas, we see at once that the use of every legitimate method of science and education was inherent in the character of the movement itself. It was simply impossible for the Disciples to accept the principles which motivated them and fail to turn to institutions of learning as a basic means of perpetuating their movement.

Trend Away from Calvinism

The Disciples came to life in America at a time when American Protestantism was in headlong flight away from the dogmas of Calvin. In fact, the flight had become a rout. It carried the so-called evangelical churches into the hysteria and unseemliness of extreme emotionalism, and the rationalistic churches had fled in the opposite direction into the sterile grounds of skepticism and "natural religion." The Disciples, largely free of theological preoccupations, called Protestants back to the middle ground of a sane, practical, common-sense approach to religion through the New Testament, with emphasis on the works of faith—faith which could be created only through contact with and understanding of the Bible. Along with extreme emotionalism, they rejected, therefore, the need for mystical and semimiraculous conversion "experiences." Men accepted the gospel, they held, through reading the Bible and through hearing it preached and taught. They became Disciples or learners of the word. "How shall they hear without a preacher?" was always a most important question for Disciples.

Establish Christian Colleges

Thus, despite certain attitudes derived from the frontier mind, the very character of Disciple leadership and the central message which that leadership preached with such telling effect demanded the establishment and maintenance of great centers of Christian learning. Bethany, Transylvania, Hiram, Culver-Stockton, Drake, Texas Christian, Eureka, and a host of other colleges, universities, and foundations bear witness to the brotherhood's answer to that demand.

No Adequate Program of Support

The results of this contradictory strain running through our history as a people has more to do with

the present situation of our colleges and universities than is commonly recognized. On the one hand, it means that we have a large number of excellent colleges and foundations which are strategically located across the nation. It means, on the other hand, that we have never developed a brotherhood program or policy which is adequate for their support and their complete integration into the work of our movement. At the present time, and particularly in the light of the past twenty years, it is nothing short of a miracle that the Disciples still have colleges which they can call their own. In almost all instances they have received only a token financial support from the church, have been controlled entirely by self-perpetuating boards of trustees, and have in many cases been much more directly aligned with a given municipality than with the church. Only the great undying loyalty of our educational administrators and their unswerving allegiance to the belief that Christian higher education is indeed "the hope of the world" enabled them to keep their institutions related to the church. Today we have a group of college presidents at the head of our institutions who are, without exception, devoted to the church and eager to demonstrate that higher education irradiated with the spirit and message of Jesus, and supported and zealously promoted by the church need fear no competition or encroachment from any secular source.

Christian Colleges Require Support

Higher education, like the individual Christian, cannot serve God and mammon. For twenty years the Disciples have assumed that it is possible to build great colleges and universities, and to make and keep them zealously Christian in their curriculum and their campus organizations—and at the same time to force them to spend the greater amount of their time and energy in an effort to find financial support from any possible source. In recent years, it is literally true that the Federal Government has been putting more money into direct support of our church-related colleges and universities through the National Youth Administration than the church has been doing. Wealthy individuals, municipalities, business organizations, have been doing likewise.

It ought to be clear by this time that the church is the only organization which will and can give financial support to our colleges and universities in the name of Jesus and his program! Other organizations give in their own names and for the support of their own ends. Colleges and universities will remain Christian only if Christian men and women and organizations make it possible for them to operate as Christian institutions.

War Has Added Dangers

The war has added new dangers to the already precarious situation which our colleges face and have been facing. In one of our colleges which formerly enrolled more than five hundred students, the president recently made a survey to ascertain how the lowering of the minimum draft age to eighteen would affect enrollment. He found that only twenty-seven men would remain! And the loss in women will be almost as great.

A college is not a collection of buildings or of laboratories and libraries. It is a living thing, and when its lifeblood congeals and stops the college is dead. We cannot close our colleges with the comforting thought that we can reopen them when conditions are more favorable.

Religion on the Campus

It is particularly unfortunate that the normal developments of the past few years should be interrupted now. Within these years practically all of our colleges have placed vigorous, daring, devotedly Christian men in their president's office and the results are already apparent. President Sadler of Texas Christian University, President Montgomery of Lynchburg College and President Harmon of Drake, to mention only three conspicuous examples, have inaugurated programs designed to make religion the dominant and all-inclusive emphasis on their respective campuses. Lynchburg College, beginning in 1936, has achieved remarkable results toward this worthy end.

Opportunity for Re-examination

The present situation, however, great as is its threat to the existence of some of our colleges, holds out to us an opportunity for planning and re-examination both on the part of the institutions of learning and of the brotherhood.

That the colleges and universities have already begun the process of self-examination and redirection the actions of Presidents Sadler, Montgomery, and Harmon, referred to above, bear witness. The process can be carried much further on these and other campuses, and the next two years, when only small faculties and student bodies will be in residence, will enable them to plan and formulate the postwar campus program. That it will be Christian from its most menial to its highest philosophical functions is the assurance I receive everywhere.

Necessary Changes of Policy

What then will be the corresponding change of policy needed on the part of the brotherhood?

First of all we have a great new asset which our frontier fathers did not possess. It is our concept of and devotion to the "brotherhood." We now know that we are a movement, a distinct communion of Christian people bound together by ties of common beliefs, habits, traditions, and aspirations, and we are keenly aware of what it means to have a place in this fellowship of more than one and a half million Christians. We are conscious, too, now, as our fathers were not, of the great, irresistible *power* of the brotherhood.

Colleges Must Be Concern of All

The brotherhood must formulate a policy toward its institutions of Christian higher education which will put this power to work for them and in and through them. It must accept, as the nation has done in its dealing with public education, the principle that the welfare of every church school is the concern of all our people, and that to share in the education of Christian youth of college age must be regarded as a basic and inescapable responsibility of the church—a responsibility too significant and too fraught with lasting consequences of good or ill to be left to the resources of local areas within the brotherhood.

The Story of 1942

A Year of Challenge and Achievement for the World Causes

FROM its opening days on through to the very end, 1942 saw all of life increasingly affected by global war. This was true of the Church Universal, and of the brotherhood known as the Disciples of Christ. Even though the church itself was not at war, it found itself increasingly involved in the conflict. The Disciples were no exception.

International Convention Faced Problems

Early in the year the committee on program and arrangements of the International Convention of Disciples of Christ found itself faced with the decision as to whether the convention should be held as scheduled at Oakland, California, transferred to another city, or cancelled altogether. No convention president has ever been called upon to face more perplexing problems than Dr. W. A. Shullenberger. With patient forbearance he carried through, seeking to take every point of view into consideration, and to plan a convention which would command the support of the entire brotherhood. The Grand Rapids convention justified all the planning that made it possible. There have been larger conventions, but few have been more representative. All sections of the United States and Canada were represented in the attendance. It was a serious convention, concerned with the obligations of the church to a needy world. The addresses and sermons were far above the average. It was a convention that could not be drawn into controversy by the petty and partisan. In Dr. C. E. Lemmon the convention chose as its president for a period of almost two years one of the brotherhood's ablest preachers and pastors, a man of broad sympathies and high purpose.

Unified Promotion's Best Year

Despite its many difficulties, 1942 was a good year for the world causes of the Disciples. Most of these cooperate in Unified Promotion and were engaged in the Emergency Million campaign throughout the year. The success of that campaign, with approximately 80 per cent of the goals already raised, together with the biggest increase in current receipts the cooperating causes have experienced in years, made 1942 significant for Unified Promotion.

Living Costs Affect Benevolent Homes

The year was also one of progress for the one major brotherhood cause not cooperating in Unified Promotion, the National Benevolent Association. The substantial increase in offerings to this agency of Christian mercy, however, barely offsets the increased cost of living in the twelve brotherhood homes which provided care for more than one thousand aged men and women and children.

Paying Dues of Chaplains

The emphasis of the Pension Fund has been upon the payment of 2½% dues by ministers and 8% dues by churches. The year saw more than 200 ministers and more than 250 additional churches enter the ranks of those who plan cooperatively for the protection of the minister against disability, old age, and death. Emergency Million funds have made it possible to care for the 8% dues of the 220 ministers serving as chaplains in the Army, Navy, or Red Cross. The assets of the fund have grown to more than $3,600,000, with over $2,600,000 in the reserves. As the year ended, more than 700 ministers, widows or children were being provided for through the new pension plan.

Parsonages On the Increase

Restrictions on building have affected seriously the service rendered the churches by the Board of Church Extension, but the work goes on. Many church debts have been refinanced through Church Extension. In addition, the Board has helped finance the purchasing of numerous parsonages. Churches have come to see that it is only a wise economy to purchase a home for the minister. Church Extension's action in making its funds available for such purchases has accelerated this trend which holds much promise for the security and well-being of the church and its minister.

These had part in the Story of 1942. From left: Dr. C. E. Lemmon was elected President of the International Convention of Disciples of Christ. Dr. C. O. Hawley, as Director of Unified Promotion, led in a year of remarkable achievement. Dr. H. G. Haney, field secretary of the Committee on War Services, has faced constantly increasing needs. From the pastorate at Ponca City, Oklahoma, M. Owen Kellison came to head up the United Society's department of religious education. On the "Gripsholm" from internment in occupied China came Dr. Alexander Paul to a "retirement" that is keeping him busier than ever in answering calls to speak before colleges and other groups. From internment in Germany came Mrs. A. G. Henderson

Colleges Face Realities

Outstanding in any résumé of Christian higher education in 1942 must be the tremendous efforts made by our colleges and universities to serve the nation in its time of crisis. These efforts include changing curricula; acceleration of work to produce trained youth for vast shortages in professional and technological fields; overhauling physical education that college youth might measure up to any physical demand and that public health facilities, already overtaxed, might find no increased burden from students; releasing to the government faculty members of special skills; leasing buildings and plant facilities to the nation; housing and training aviation cadets and enlisted reserve students; attending many conferences and much planning on the part of administrators for even more extensive aid to the government, and a host of other activities.

Of these efforts *New York Times* says editorially: "It is evident that the country cannot neglect the role of the college and the university in the total war program. Little would be gained for this, or the coming generation, if the liberal arts colleges were destroyed. It is difficult to imagine any greater victory for Hitler than the closing of our colleges and universities."

Year of Tragedy and Victory

The year was one of unusual significance for The United Christian Missionary Society. The effect of the war was felt in every phase of the program. It was a year of tragedy and victory. Tragedy, in that three of the great foreign fields have been engulfed in the war; victory, in the sense that never before was the Society faced with such opportunities for the advancement of the work.

The most unusual achievement of the year was the payment of the debt of the United Society. This debt has been on the work since 1922. It was paid through Emergency Million and with the assistance of the American Christian Missionary Society, the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions.

The effect of the Emergency Million on the work of the Society was important and enabled it to meet the emergencies brought about by the world at war and to seize opportunities for advancement.

Christian Education Advance

In Christian education 1942 marked the launching of the United Christian Education Advance. Well over two thousand churches enlisted in the observance, and the returns of results in program and educational activity were most unusual. To the work of Christian education came M. O. Kellison as executive secretary, succeeding T. T. Swearingen.

Home Mission Front

In home missions the work of the Committee on War Services enlarged its service to churches near military camps and its program for defense communities and industrial areas. Throughout the year the personnel of the home division worked unceasingly in cooperation with this committee. The most tragic problem faced by the division was the uprooting and relocation of our Japanese Christians. The service that could be rendered in this area by home missions was limited but the division kept in touch with them and are seeing the leadership through. The transfer of social education to the home missions division with a renewed emphasis on rural work is most significant.

Foreign Missions Go On

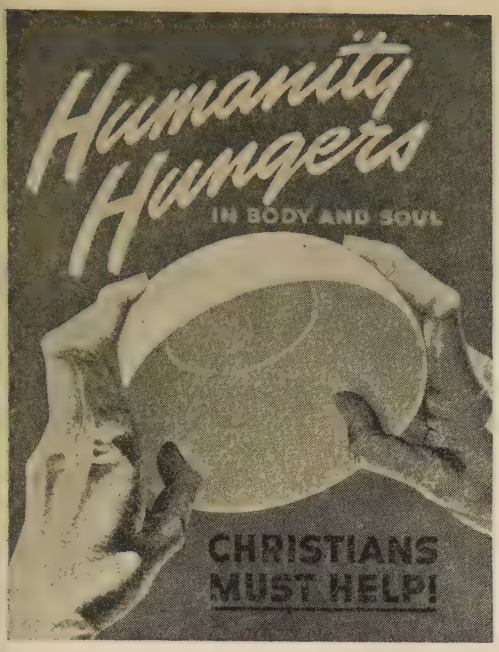
In foreign missions the care of the Chinese and Japanese missionaries occupied the thinking and activities of the division for weeks and months. The return of Mrs. A. G. Henderson from internment in Germany and the repatriation of the McCoys from Japan and of Alexander Paul, W. W. Haskell, and J. H. McCallum from China were occasions of unusual rejoicing. In addition to the return of the missionaries, the most heartening aspect of the work was the enlistment of more than twenty young people for missionary service in a post-war world. They are now in colleges and universities for specialized training. The foreign division has had to meet the increased cost of living in all the world fields, and the problem of personnel. The year was one in which great groups of workers, both nationals and missionaries, were tested to the utmost.

The Church's Growing Unity

The past year saw a quickening of the Disciples' interest in Christian unity and interchurch cooperation. Through literature and in numbers of conferences it has sponsored, the Association for the Promotion of Christian Unity urged larger participation on the part of churches of the brotherhood in the work of the Federal Council of Churches of Christ in America and in the World Council of Churches. The Association gave to the Federal Council all of its receipts from the Emergency Million campaign. The Delaware Conference on the Bases of a Just and Durable Peace was a demonstration of the essential unity of the church and of its concern with the things which will make for a decent world order. In many other ways and through various cooperative agencies the Disciples evidenced the practical character of their interest in Christian unity.

When a great financier of one of America's best known industries can quote easily and frequently from World Call, that is something to write about. In a former parish I was often provoked to wonderment when this industrial magnate and churchman, while quoting from many other journals, referred again and again to some pertinent article or statement from our famous international magazine. And yet why should I have been so astonished? Why shouldn't that be the expected condition? Until it is so expected we may anticipate that industrial and commercial leadership will pursue one course and churchmanship another—and "never the twain shall meet" and cooperate. An informed leadership and membership means a more intelligent and cooperative one.

—M. G. Schuster.



There's an Empty Bowl at Your Table

"I was hungry and ye gave me to eat."

"I was thirsty and ye gave me drink."

"I was a stranger, and ye took me in."

"I was naked and ye clothed me."

"I was sick and ye visited me."

"I was in prison and ye came unto me."

HUMANITY HUNGERS is the *Brotherhood Dinner Theme*

The Brotherhood Dinner has always been a great occasion for fellowship among our churches. This year we are urged to extend this fellowship to the churches of the world and to share in its suffering and hunger. The International Convention Committee on Relief Appeals is using the Brotherhood Dinner, January 20th, as a time for appealing to our churches to meet our responsibility as Christians to a hungry world. A program has been planned in keeping with the usual Brotherhood Dinner observance of the past years. Every church is offered helpful materials to enable them to put on this very challenging appeal. Our people throughout the nation can make the Brotherhood Dinner this year a day of great fellowship, inspiration and helpful sharing with the hungry millions of the world.

O. J. Goulter, missionary to China, took this picture in Hofei, China, showing the recipients of Relief Funds in terms of bowls of rice

James McCallum and a Chinese leader talking with Chinese refugees in Nanking. Relief Funds have fed millions of Chinese this winter

These Christian Agencies have been chosen to act for the churches in helping to meet Humanity's Hunger

American Bible Society—Emergency Fund

American Committee for Christian Refugees

American Friends Service Committee

Central Bureau for the Relief of Evangelical Churches in Europe

Church Committee for China Relief

International Missionary Council—Orphaned Missions

Y. M. C. A. War Prisoner's Aid

Y. W. C. A. World Emergency Fund

"Whoso seeth his brother in want and shutteth up his compassion from him, how dwelleth love of God in him?" —1 John 3:17.

The Christian Mission in Latin America

By GEORGE P. HOWARD*

Dr. Howard

THE question is frequently asked: Is Latin America entirely Roman Catholic? It is important to know what the questioner means by "entirely Roman Catholic." Is the United States entirely Christian? Of course not; there are too many people who have not yet come under the influence of Christianity. Is every South American a member of the Roman Catholic Church? Of course not.

To begin with, there are not enough churches of that faith to accommodate all the population of that continent. Comparing two cities of about the same size we shall be surprised to find more Roman Catholic churches in Protestant Philadelphia than in the supposedly Catholic city of Buenos Aires.

The new industrial masses in Argentina, Chile and Uruguay have swung completely away from a church which they have found arrayed on the side of privilege. Only a church democratically organized will be able to win these working classes back to Christianity. Hubert Herring in his book, *South American Neighbors,* says: "The intelligent Argentine . . . expects the women and children to go to Mass. . . . But the leaders in the business and professional and intellectual life of Argentina no longer accept the claims of the church with any seriousness." French Positivism long ago made it fashionable for the educated man to be indifferent to the claims of religion. It was not considered intellectually respectful to be religious. With an uneducated priesthood the church was unable to stem this revolt of the educated classes. There is no need of proselytizing on the part of the Protestant churches. Huge masses of the population of South America are adrift, without church or spiritual anchorage.

Church and state are separated in Brazil, Uruguay, Mexico, Chile, Honduras, El Salvador, Nicaragua, Cuba, Panama, Ecuador and Colombia. In 1884 and 1894 laws were passed in Costa Rica prohibiting monastic orders and religious communities. Protestants, because they believe in the "open door" not only for themselves but also for Roman Catholics, rejoice that recently those laws have been repealed. But, we ask, just how solidly Catholic can a country be which has expelled the religious orders? Every South American country is trying to build up a public school system patterned after the American system. In order to prevent priestly meddling with the schools, they are placed under federal control. There is a Minister of Education who forms part of the President's cabinet. So watchful are they of influences which might undermine their free school system that no principal may invite outside speakers to address his pupils, even on character-building topics or subjects of general cultural value, without express authorization from the Ministry of Education. Just how solidly Catholic can countries be which have taken marriage out of the control of the church and declared it to be primarily a civil contract? In the majority of Latin American countries, no marriage is legal unless performed by a Justice of the Peace. After this the contracting parties may go to any church they wish for the religious ceremony. Priests or clergymen, who dare to perform a religious marriage ceremony before the civil rite, are fined.

There is a traditional indifference to religion among the masses and sometimes a marked hostility on the part of the new middle class which is emerging. The Roman Catholic church would like to account for these unhappy facts by blaming it on the missionaries who are supposed to have sown doubts in the hearts of the otherwise faithful. We are at present fighting for a world one of whose freedoms would be that of religious belief and practice. In such a world, how could we accept the idea that religion in certain areas is to be the monopoly of one church? The Roman Catholic church itself does not accept that as a policy to be applied in this country where she is in a minority. Why advocate it for countries where she has gained dominance, not so much religiously, as socially and politically?

Just how Catholic is South America? The average life expectancy in the United States is 62 years and 5 months. In Chile it is 35 years, in Peru, 32 years and in Mexico and Uruguay it is well under 40. The infant mortality in Chile is higher than in any other country of the world except China. Dr. Charles Morrow Wilson in a recent article in *Harper's* calls attention to the serious health menace which comes from South America. Germs, he points out, do not recognize national boundary lines. He proposes that the United States government engage in a bit of "missionary" work by spending $350,000,000 to help South America conquer its health problems. This does not sound like a continent that has been neatly and satisfactorily evangelized! And evidently the Roman Catholics in the United States feel that something must be done about it for they are now sending American Catholic missionaries and nuns to that continent. Five went to Bolivia from their Maryknoll training school in May of this year and fifteen others were to follow in August. I am glad that Protestantism is privileged to cooperate in this good neighbor policy by sending her doctors and nurses, her hospitals and clinics to the needy places in South America.

Illiteracy in South America ranges from 80 per cent

*Dr. Howard, "Ambassador from the Christians of North America to the educated classes of South America," is probably the best-known Protestant preacher and lecturer in the Spanish tongue on the southern continent. He was born in Argentina, the son of missionary parents. His activities transcend denominational lines and he works under the auspices of all the major mission boards.

in the northern republics to 40 per cent in the southern countries. It is difficult for democracy to succeed in countries where masses of the population are submerged in ignorance. Protestantism is religion with a book. Wherever it goes it takes the Bible. It is a faith that cannot be professed by illiterates, as the great Argentine president, Sarmiento, once pointed out. Consequently Protestantism generates schools and colleges. Her schools, numbering 152, cover the southern continent and today, as during the past 75 years, they are turning out thousands of well-trained young men and women before whom Christ has been lifted up, not only through Bible study but also in the life and example of their consecrated teachers.

The Bible is still an unknown book in vast areas of South America. Dr. Navarro Monzó, an outstanding Argentine author and lecturer, pointed out after his first visit to England and the United States, the essential difference between an English cottage and a native South American hut. In his book, *The Religious Problem in Latin American Culture* (pp. 17 and 18), he describes the cleanliness and neatness of the homes that he visited and concludes regretting that very few of his fellow countrymen would sense the connection between that lovely home life and the well-worn Bible which is always found, he says, in such a cottage. He attributes to the influence of the Bible "the aroused desire for a larger life, a taste for books, for cleanliness, for beauty, for culture" which he found in Protestant countries.

"The gospel has already been preached (in South America) and very well preached," says another critic of Protestant missions. How true is this? Let Dr. Ricardo Rojas, former Rector of the National University of Buenos Aires and an outstanding Argentine intellectual, answer. In his book, *The Invisible Christ,* he records a conversation between a bishop and himself. The prelate has remarked that "the Christian tradition is still living in all the Iberian peoples of the New World." To which Dr. Rojas answers: "The Catholic tradition, as an external form, yes, without doubt; but not the Christian sentiment as an inspiration in life." Later he asserts: "I am not speaking of the indifferent or lukewarm people, but of the bulk of the 'faithful' and of the emancipated intellectuals when I assert that in the Argentine there never has been any true interest in the religious problem. That is very serious for a growing culture, because a transcendent philosophy gives a setting and an intensity to ideas, not to mention the moral content it might give to political life."

I recall the testimony of a university student at one of the Y.M.C.A. summer conferences in Uruguay. He told how indignant he became when it was suggested that he attend this conference. "My father and mother," he said, "have always fought religion, and I have thought it my patriotic duty to do what I could against religion in my country. But I must confess that I never heard of religion as you men interpret it—something inside a man which makes him happy and useful. This has opened up to me a new world."

In reporting his recent visit to South America, Waldo Frank asks: "What contacts have we (the Americans) with the Indians, miners, peasants, sheepherders and humble folk who toil in Mexico or the Pampas?" There is no diplomatic contact, of course, nor do American business representatives mix with the masses in those lands. But our missionaries are there, living among them, eating the same food, ministering to them in school and chapel and clinic. The missionary does not talk about the "good neighbor policy": he becomes a good neighbor. He may not have much in the way of statistics to report to the home church. But he has done what his Master did: he has lived close to the common people.

In his epochal report to the American people on returning from his world trip, the Hon. Wendell Willkie complained of this aloofness on the part of the average American in foreign lands. He said: "One of our representatives to a great power, for example, although he has worked for more than twenty years in the country where he is stationed, has not troubled to learn the language of a proud and sensitive people to which he is accredited." The missionary in South America learns the language of the people among whom he works. His own children

(*Continued on page* 21.)

Left, fishermen on Lake Titicaca, the highest body of water in the world. Right, wayside cross in Peru, worshiped by country folk.

The Challenge of the State University

By H. L. PICKERILL*

THE halls of the state universities of our country are filled with a vast number of students from our Protestant churches. It does not follow that these students fill the student centers and the sanctuaries of the campus churches. An extensive survey in various state universities has revealed some startling facts regarding the entering freshmen from some of our major Protestant communions. One third of this group that signed up at the university as members of the church left the church and the Sunday school before entering high school. One third left the church and Sunday school during the high school course. The remaining third came to the university with at least an interest in some phase of the home church. We use the words "at least" advisedly, because many of this last group do not align themselves with any religious program of the campus or the university community. In this they do not differ from their parents. When the entire family changes environment it is quite common for them to wait months or even years before placing membership in a church of the new location. A large number never move their church membership. Therefore, we conclude that church membership for many youth and adults is based upon habit, social contacts, or some other of the more superficial phases of church life. This is not necessarily a condemnation of the church and certainly not of its youth. These young people have not lived long enough to have explored the depths of the Christian religion or to have seen in the church an instrument for building a new world. These disturbing facts are basic to an understanding of the task of the church as it seeks to meet the challenge of the state university.

The Student's Importance to the Church

The professional schools of the state universities and the elaborate equipment required in such departments of the liberal arts school as chemistry and physics have brought a great number of our church young people to state institutions. This means that the future leaders in civic, professional and political life of our country will come largely from the state university. It should also mean that many of the future lay leaders of the church will come from the same source. Disciples of Christ have not relied upon the state school for the undergraduate training of its recruits for the ministry. Only about ten per cent have attended such schools. This percentage is considerably larger among several of the major Protestant denominations and it is steadily increasing. An intensive cultivation by our church may well augment a depleted ministry from this same source.

Religious Resources

We properly strengthen the local church through state and national aid where a large military camp has placed an unusual opportunity before a church which

*Director of Michigan Christian Foundation, Ann Arbor, Mich.

Some members of the Disciples Guild, University of Michigan, loaded for a trip to the Saline Valley Cooperative Farms

in financial resources and leadership is not adequate for the new demands. We have known of normal schools and state universities with several hundreds of Disciple students in attendance without the local church or a student foundation receiving any substantial assistance from either state or national sources. Many of the larger Protestant communions have launched national programs in recent years to give this much needed assistance. The Disciples of Christ were pioneers in establishing Bible Chairs at state universities. We have not as yet had the vision to give our leaders needed assistance to undergird such chairs and local churches at student centers.

In spite of this lack the work goes forward. George Oliver Taylor, our national student work director, with a minimum of time has given inspiration to many leaders of college youth. There is a growing fellowship of student directors and pastors. A helpful exchange of materials and experience has been established. In conventions and in special conferences these leaders are seeking new resources for the task. Consequently, groups of our youth are finding fellowship in the worship of the church and in special programs of study and discussion. Others are privileged to pursue courses in religious foundations on the campus for which academic credit is given by the state university.

The religious resources of our great universities are being increased and their latent resources discovered and used. In recent years the University of Michigan has instituted a degree program in religion and ethics. It is now possible for a student to take an A.B. degree in religion, an M.A. degree in religion and in religious education, and a Ph.D. degree in religion. This academic program is given by competent teachers paid by taxes from citizens of the state. Through the school year many conferences and lectures by noted religious leaders from all over the world are provided by the university. The church can well afford to encourage the state university to increase such resources.

A recent study of 726 colleges and universities of first rank showed that all but 140 has some form of religious education for the students. Out of the 140 not sponsoring the teaching of religion, 120 were normal schools. Public school teachers, according to scientific studies that have been made, wield a larger influence upon the character of Sunday school pupils than the teachers in the Sunday school. Many presidents of teachers' colleges are eager to provide teachers equipped to give character and religious education. They need the encouragement and support of churchmen. This opportunity constitutes a major challenge to the church.

Accepting the Challenge

All high values are bought with a price. Offering of courses in Bible, either with or without credit, does not necessarily give assurance that students will conserve and enhance their religious heritage. Opportunities for worship, good gospel preaching, and Christian fellowship cannot guarantee that students will become enthusiastic churchmen. These should be important assets. The plus that must be added is the willingness and ability of leaders to give a large amount of time and energy to counseling and to informal association from which emerge personal friendships. Much can be accomplished in giving guidance to students as they face fascinating, but often disturbing, new knowledge, if there is a warm personal relationship. The accompanying problems of making vocational choices, building a life philosophy, choosing a life companion, and evolving a personal religion present a rich opportunity to church leaders, if they are close enough to the student to offer the religious resources of the Christian faith. A further provision of a Christian fellowship for students with common interests is central in the nurture of the spiritual life. The growing of such a fellowship within a group beset by a multitude of calls requires much insight and the virtue of Christian patience. The local church or the communion that meets this challenge with reasonable resources of leadership, program and equipment may well expect enriched lives and in turn a strengthened church.

Ministerial Education in Disciple Colleges

By SETH W. SLAUGHTER*

I WISH to discuss briefly four critical phases of ministerial education as faced by colleges of the Disciples of Christ.

I. Present Trends in Our Bible Colleges

In the early years of our colleges one could detect very little difference between the ministerial student and the average Liberal Arts student. The entire campus was surcharged with the primacy of ministerial education. In many of our colleges the ministerial students were the dominant campus group. Today the ministerial group is not primary in even our smaller colleges. They are becoming more and more a separate group. In most of our larger colleges the ministerial students are found in distinct colleges of the Bible; and in the past ten years the trend has been for these to have classes only for graduate students. In fact, all of them are in the process of becoming standardized seminaries if they have not already completed it. We are proud that the Disciples of Christ have seminaries worthy of the name. In building up these seminaries we must not forget the undergraduate ministerial student. Courses in religion in most of our colleges have ceased to rate as required work for the A.B. degree. This situation explains the need of my second point.

II. Need for Undergraduate Emphasis

Our Liberal Arts colleges are becoming federations of student groups known as pre-engineers, medics, law, science, etc. Several groups have set up distinct undergraduate departments, such as, education, commerce and the fine arts. In this changing emphasis our undergraduate departments of religion have taken a minor place or dropped out entirely. It is significant that two or three of our colleges have restored undergraduate departments of religion in the past year or two and are highly publicizing the fact. Our colleges could well afford to stress the fact that they give a Bachelor of Arts with a major of thirty hours in religion.

We are also needing undergraduate courses for young women who expect to be pastoral helpers. A number of our older ministers need special undergraduate courses which would increase their effectiveness. With an increasing number of our younger ministers studying in nonaccredited colleges, the demands for undergraduate accredited courses have already been felt in several of our colleges. The Disciples have not reached the place where they can put all their emphasis upon graduate ministerial education. Even the seminaries have to be fed from some source.

III. Need of a Study of Ministerial Supply

Three years ago it was brought to light at the annual meeting of the Board of Higher Education that our brotherhood did not know the number of ministerial students in our colleges, nor did anyone know how many students should be graduated each year. It was not known how many of the young men being ordained had any college training. It was also revealed that no systematic effort is being made by any agency of our brotherhood to recruit talented young people for the ministry.

The Board that year authorized a very limited survey, which revealed that our accredited colleges are providing graduates for only about two-thirds of our approximately 4,000 full-time churches. It is hoped that the Board of Higher Education and the Committee on the Effective Ministry will be able at an early date to make a thorough study of our ministerial supply. They should also work out some method of presenting the challenge of the ministry to our most talented young people. This is the day of opportunity for the church.

IV. Need of a Brotherhood Planning Board

Our colleges could propagate themselves if they had a commercial type of education to sell such as the trade schools. The general community is not going to give money in large sums to provide a cultural and spiritual type of education. Furthermore, our state universities have become schools with specialized departments.

*Dean of the Bible College of Drake University.

Our own colleges have been following in this pattern. The general community will give to these specialized fields of interest. They are not very much interested in the department of religion. This means that our departments of religion and seminaries will have to appeal to the church people to secure funds. But as one contemplates raising large sums of money from the brotherhood he discovers that many other very deserving agencies are also bidding for the same resources. At the present time our colleges must enter into this highly competitive system if they expect to solicit funds.

The Christian college will not continue through a long period to participate in such a struggle. It was created by the church to fulfill a need. Whenever the church which created it ceases to feel enough interest to give it support it will die. Most of the older communions have faced this fact and have taken steps to undergird their colleges. It seems to most of our college leaders that the Disciples of Christ must realistically face the total situation relative to their colleges. Unless we can produce an educated ministry awake to the religious needs of the world, we shall cease to be a significant voice in the world.

To Him That Asketh

IF A CONSECRATED Christian man or woman were to offer to meet your greatest and most basic material need, what would you ask for? This question was put to each of the presidents of the colleges and universities of Disciples of Christ. The replies which they have made comprise the major part of this article.

Dr. Raymond F. McLain, president of Transylvania College, Lexington, Kentucky, has this comment to make as to the most urgent need of his institution:

"The oldest, the irreplaceable books in the library of Transylvania College, were acquired in the early years of the nineteenth century during the economic and political disturbances of the Napoleonic wars. Dr. Charles Caldwell was sent to Paris in 1821 with seventeen thousand dollars with which to purchase books.

"The collection has grown continuously. In certain departments of learning—older medical science, Kentucky history, and law—it rivals the largest libraries in the nation. Its protection, use, and growth constitute the most immediate need of the college. It is now stored in a non-fireproof building. To construct a new building and provide endowment for the continued growth of the collection, the college needs $300,000."

Dr. M. O. Ross, acting president of Butler University, writes as follows:

"If, as you suggest, a consecrated man or woman were to offer to meet the greatest material need on our campus my reply would be a chapel building in which we could hold regular convocations, with the majority of those convocations being of a religious nature.

"As I see it, it is one of the primary duties of institutions of higher learning to educate not only for general culture and vocation but also for spiritual development. It appears to me that such development could be best brought about through the erection of a chapel building."

From President Paul H. Fall of Hiram College comes this statement:

"The aim of Hiram College today, as it has been for nearly a century, is to inspire and train young men and women for effective Christian citizenship in a democracy.

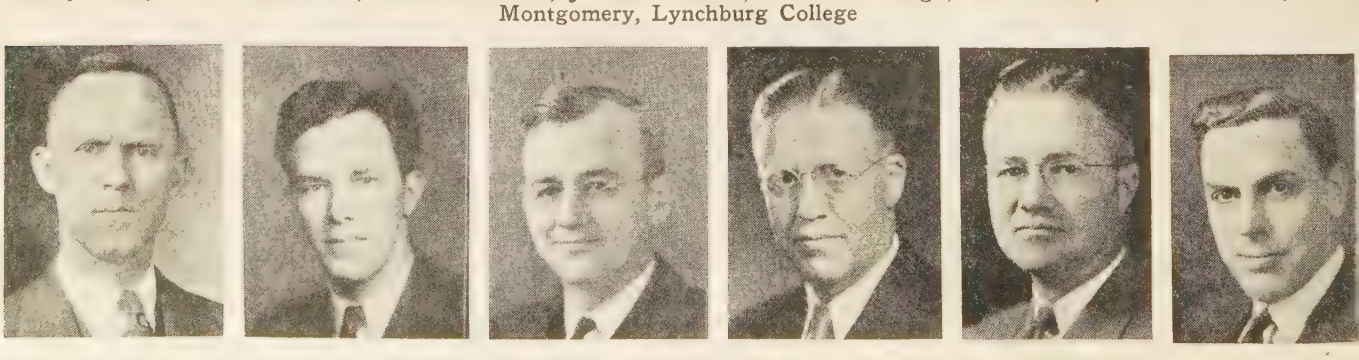
"This involves not only intellectual equipment necessary for success and understanding but also a training in morals and religion which will affect the student's every act. All thoughtful persons recognize that this intellectual, moral and religious training is the supreme task of the college.

"That we may do the best job possible, we need most of all the continued support, constructive criticism, the sympathetic help and encouragement of all Disciples and of all friends of the brotherhood—to whom the college owes its founding and continued existence."

President M. E. Sadler writes as follows of the needs of Texas Christian University:

"The most urgent need at T. C. U. is for an adequate science building. The university has achieved a very high standing for its work in the sciences, but it has had to do this under severe handicaps. Stu-

Presidents of Disciple colleges quoted on these pages. From left: H. S. Hilley of Atlantic Christian; Raymond F. McLain, Transylvania; W. H. McDonald, Culver-Stockton; James C. Miller, Christian College; H. L. Smith, William Woods; R. B. Montgomery, Lynchburg College



dents have to be turned away every year for lack of laboratory space. An adequate science building would enable the school to render a greatly increased service in preparing the technically trained persons needed in this part of the country. It is estimated that this building will cost from $350,000 to $500,000 dollars.

"Our University Board recently approved a program which involved the erection of six new buildings and an increase of $90,000 per year in our annual operating funds. This program is being vigorously worked."

The needs of Atlantic Christian College, Wilson, N. C., are thus concisely set forth by President H. S. Hilley:

"A dormitory for women is the most pressing need on the campus of Atlantic Christian College at this time. For a number of years houses near the college have been used as living quarters for the girls and this year the space formerly used as a boys' dormitory is occupied by girls."

From George N. Reeves, new president of Chapman College, Los Angeles, Calif., comes this word:

"Chapman College is just now in a time of transition. It has had a successful past in many respects, and at the present time it is bridging over from that past to a greater future for tomorrow.

"As we look toward the future, there is one great material need that is paramount with us. That need is an adequate location upon which the program for the future can be launched. The campus now owned by the college at 766 North Vermont in Los Angeles has only 5½ acres in it. This is not an adequate space for the development of that type of program toward which we are rapidly moving. So at the present time we are greatly in need of a campus of from 100 to 150 acres in extent, located adjacent to the metropolitan area of Los Angeles, yet located in some area where it will be part of a community, and at the same time so located in terms of transportation that it is easily accessible from our entire California territory.

"One such site has already been under consideration by the Board of Trustees of the college, and there will undoubtedly be other sites that from time to time will come before them to claim their attention. But as yet no interested donor has come forth to sponsor any of these projects, and the college is not in a situation just now financially to launch out upon this much needed expansion program.

"So the greatest basic need of the college at the present moment is a campus adequate in scope for the launching of the future educational program that will be built around the name, California Christian University."

President Riley B. Montgomery of Lynchburg College, Lynchburg, Va., has the following to say:

"Lynchburg College is a young school in the fortieth year of service. Its motive from the beginning has been to offer excellent educational opportunities to Christian youth and to give trained and capable leadership to the church.

"It has many needs. At the present time the college is trying in a determined way to liquidate its indebtedness. Assistance in this is its first need.

"The college has five buildings for school purposes: main building with library, laboratories, and classrooms; Carnegie Hall, men's residence; Westover Hall, women's residence; Memorial Gymnasium and central heating plant. It is greatly in need in the immediate future of two additional buildings: Library and Science Hall.

"It has $292,000 endowment and has urgent need for additional endowment in the form of endowed chairs and scholarship funds."

Briefly and pointedly President H. L. Smith of William Woods College, Fulton, Missouri, states his institution's greatest immediate need:

"The greatest physical need of William Woods College at the present time is an adequate Library Building to provide facilities for an educational program built around the college library."

From President J. C. Miller of Christian College, Columbia, Mo., comes this word:

"A new library building would be my choice if I were privileged to select the supplement to our present equipment which I think would be of the greatest worth. For some time, I have envisaged a small building with the qualities of utility, comfort, and classic beauty. The architectural design and the interior appointments should reflect the substantial, the practical, the cultural, and the spiritual values of education.

"The approach to the library should be through a corridor, the center portion of which would serve as a place for assembling some glass cases where the historical documents of the college could be displayed. On the walls of the corridor, I should like to have

Presidents of Disciples colleges quoted on these pages. From left: Henry G. Harmon, Drake University; George N. Reeves, Chapman; M. E. Sadler, Texas Christian University; W. H. Cramblet, Bethany; Burrus Dickinson, Eureka; M. O. Ross, Butler; Paul H. Fall, Hiram

historical murals depicting the development of higher education for women. No more enduring or worthy memorial could be erected on the campus of Christian College as it nears its centennial."

President W. H. McDonald of Culver-Stockton College, Canton, Missouri, first coeducational college west of the Mississippi, writes thus:

"The present emergency creates new problems for the church-related college. The problems of today are not those which existed under ordinary conditions. A year ago the greatest need on our campus was a fireproof library building which would house fifty thousand volumes of books. In this number is the Henry Barton Robison Collection of Disciple Literature. Such a building would also make possible additional classroom space for an increased enrollment. But today there seems to be only one major problem and that is financial assistance that will insure security to our institutions during this emergency. Decreasing returns from endowment investments and decreasing enrollment combine to create a most serious financial problem for all church-related institutions."

President Burrus Dickinson of Eureka College, Eureka, Ill., has this to say:

"The greatest and most basic need at Eureka College is for housing for men students. Eureka is like many colleges in that throughout its history such funds as were given to the college were used for its current needs and for building up its educational plant. Dormitories were provided for women, but men were allowed to shift for themselves in general. We are more aware nowadays of the fact that suitable housing is one of the instrumental factors in the success of a student. We do need more suitable facilities at Eureka."

Our oldest college, Bethany College, of Bethany, West Virginia, according to President W. H. Cramblet, evaluates its needs as follows:

"The Christian college is expected to offer an educational program comparable in every way with that offered by other private and public-supported institutions of higher learning. This calls for endowments to keep instructional costs within reach of the boy and girl from the average home, scholarship funds for deserving ministerial students and, finally, adequate dormitory housing for these students. At Bethany, our greatest needs are in the areas just mentioned. Further growth in the college is conditional upon these increased facilities. Plans call for the erection of housing units for both men and women when money and materials are available."

From President H. G. Harmon of Drake University comes this statement:

"Should one offer to meet the most basic need of Drake University, I would suggest additions to our endowment. Other physical needs can ordinarily be met by a school that is adequately endowed.

"In the future it will probably be necessary for students to bear a larger portion of the cost of their education than has been done in the past. Proper endowment will permit a maximum educational efficiency at a minimum cost to a student.

"In times of great economic stress, when enrollments show marked fluctuations, an adequate endowment is the finest guarantee of a relative constant educational quality."

Your Brotherhood Publishing House

By C. D. PANTLE

TWO years ago when the writer was elected a member of the Board of Directors and Treasurer of the Christian Board of Publication, it was farthest from his thoughts that he should one day be employed as its General Manager, and become directly responsible for its business affairs. He was perfectly satisfied with his position as "a railroad man." But—there is a pattern for our lives over which we have only partial control, and in August of this year he assumed the new responsibilities with his first assignment, that of attendance at the Grand Rapids International Convention.

The Christian Board of Publication is truly Your Brotherhood Publishing House. At the demand of three International Conventions, it came into being in 1909 as a gift to the brotherhood by one of its outstanding laymen, R. A. Long. Until his death in 1934, Mr. Long was president of the Board of Directors and active in determining policies which have actuated it over the years as an institution of service for the brotherhood. Following his death, W. Palmer Clarkson was elected president, and he was followed in 1940 by Oreon E. Scott, who continues to serve in this position. All of these men have given unselfishly of their time and ability in the leadership of the organization, which has grown until as of September 30, 1942, its net assets (gross assets less reserves for depreciation, losses, etc.) aggregated $1,019,844.73.

C. D. Pantle, right, is General Manager of the Christian Board of Publication, St. Louis, Missouri. He came to this significant post of leadership in August, 1942, from the position of auditor of the M. K. and T. Railroad. He is a member of the Union Avenue Christian Church and was chairman of the local committee for the International Convention of Disciples of Christ which met in St. Louis in May, 1941

In the charter of the Board, it is stated that

The net income and surplus, if any, accruing to the Association, and not needed for the expenses or extension of the busi

ness, shall be by the Board of Directors, from time to time, turned over and paid into the treasury of some one or more of the missionary, benevolent, church extension, educational societies or other agencies of the Christian Churches (Disciples of Christ) as the Board of Directors may select.

Pursuant to this provision of the charter, there has been paid to the various brotherhood agencies to September 30, 1942, the magnificent sum of $723,386.69, almost twice the amount of the original gift of $404,307.95 made by Mr. Long. Not one cent of the profits of the institution has ever been given to a private individual.

The *Christian-Evangelist,* National Weekly of Disciples of Christ, for eighty consecutive years has spoken for the cause which our pioneer leaders gave their lives to build. It has never been narrow in scope or intemperate in tone. Today, after all the changes and vicissitudes of more than three-quarters of a century, it is still broad in its approach, alert to the problems and opportunities of the day, devoted and loyal to the ideals of our people. The *Christian-Evangelist* continues to be a mighty factor in the cultivation of unity in the brotherhood. It is today a foremost champion of unity and cooperation in Protestantism, under the editorship of Dr. Raphael Harwood Miller, who is one of the outstanding religious leaders of Disciples of Christ.

Teaching Materials

From the time that the International Lesson Committee released the outlines of the new system of religious education under the name of "Graded Lessons," the Christian Board of Publication has been developing continuously this advanced method of teaching and training children in religious knowledge. Today under a competent and qualified staff of editors, trained in our plea, it produces a complete series of instruction materials for all age groups from nursery children to high school students. These publications are second to none in the field and are prepared in joint conferences of our editorial staff and the members of the staff of the department of religious education of The United Christian Missionary Society, and are approved by the Curriculum Committee, composed of brotherhood educational leaders. As changes and improvements have developed in teaching technique, they have been promptly reflected in "Bethany" educational materials, which, through their entire development, have held absolutely to the principle that the Bible is the greatest of all textbooks, and that it should not be supplanted by short, printed portions, but should be used with comments and study suggestions in the instruction materials.

Books on Brotherhood Progress

Over the years Your Brotherhood Publishing House has constantly endeavored to seek out and to publish books connected with the history of our movement and those who have been leaders in it. In them have been preserved the record of the beginning, the progress and the aims of this religious body which has labored for the unity and fellowship of the followers of Christ.

Visual Aids

In the development of visual aids to be used in the teaching of religious education, the Christian Board of Publication has had a leading part through its participation in the formation of a national organization for production and distribution of motion picture films, colored slides, etc. When it again becomes possible to manufacture and obtain projectors, the churches which keep their facilities up to date will install many units of such equipment, and this house will be prepared to furnish them.

Family Devotional Helps

As an indication of the desire of this institution to provide literature which will be helpful in the teaching ministry of the church, it has just recently launched a new publication, edited primarily for family devotions. It has struck a popular chord, and *Hearthstone* is being circulated in increasingly great numbers by ministers in the homes of their congregations.

Policy for Future Service

It is the purpose of the Christian Board of Publication to continue its policy of service to the brotherhood through its weekly family and church school publications, as well as to provide constantly improved instruction materials for every age group, whether it be through the closely graded materials for children, or in the uniform lesson series which are also written for the several age groups. It will continue to support in its editorial columns the agencies which are working for unity and cooperation among all Christians. It will continue to distribute profits from the operation of its business to brotherhood agencies. As greater support is given the Board by the churches and greater opportunity to provide materials, whether through purchase of educational materials, church supplies, hymnals or books for the church or its minister's library, so will our cooperative work receive greater contributions from this organization.

In facing the future, this institution will adopt a policy of positive and aggressive approach to the problems of the church and of its members, in a rapidly changing world. After the war our problems may be even greater, as will those of the church, and we build, as far as possible, with a view of providing better service through improved facilities and equipment. New presses, folding machines and other printing equipment ordered before the present stringency, are now being installed, so that Your Publishing House may better serve you and your church.

It is our hope that through dignified and honest publicity material, we may make our people better acquainted with the history of this organization; with the fact that it is not a private enterprise (whose profits accrue to individual stockholders) but an organization whose only objectives are to serve our brotherhood and to continue to return to the other cooperative agencies of our people, every dollar of profits which is not required to maintain and improve its facilities for better and more effective service to our churches.

The Church and Its Own Unity

By GEORGE WALKER BUCKNER, JR.*

OF ALL the deep concerns which issue from the heart and life of the church in our times there is none which is more significant than the concern of the church for its own unity. Seldom does a gathering of representative churchmen issue a common statement in which there is not sounded a plaintive note of repentance for derelictions of the church which may be ascribed to its own tragic disunity. If this divided state of the house of God is not "the scandal of Christianity" it is at least increasingly regarded by sensitive Christians as the source of much embarrassing weakness and a cause of spiritual frustration. All too frequently humiliating failures on the part of Christians to make effective in the life of society the ideals and purposes for which they stand may be traced to the divisions within the church of Christ. Such failures have a deadening effect upon the inner spirit of the church. No wonder there is a growing concern within the church for its own unity.

Denominationalism's Course

Too frequently through the long centuries of the Christian era churchmen have remained singularly unperturbed by the tendency to divide and redivide the forces of Christianity. In all too many instances leaders of the church's life have attached greater importance to uniformity of doctrinal agreement, however forced and mechanical, than to that unity of heart and spirit which Christ bespoke for his followers. Particularly in the United States there has been rather an easy acceptance of the assumption that to arrive at a new interpretation or new emphasis of doctrine called for a new separatist group of Christian believers for its advocacy. Accordingly, denominationalism in America has run its logical course and has resulted in a pathetic multiplication of ecclesiastical bodies, large and small, and in the consequent weakening of the effective witness of the church to the world. With divisions have come, not infrequently, rivalries, jealousies, prejudices and animosities. It is passing strange how supposed devotion to great truths and ideals on the part of professed followers of Jesus could lead to such unlovely attitudes and practices; but we are all witnesses to the fact that just that has happened. Bishop James of Chester is quoted as having said, "If you want to know how Christians can hate one another, read the story of the Holy Communion!"

The saving factor in the present situation of a divided church is that no respectable voices are now raised to defend it and apologize for it. This has not always been the case. Within the range of rather short memories it has not always been the case. With a sense of embarrassment I recall that less than twenty-five years ago I heard from a renowned bishop, whom I still regard as one of the greatest preachers of the past generation, a truly remarkable sermon in which one section was devoted to a playful defense of denominationalism. In a union service of five churches in a town of fewer than 1,500 souls this honored and able servant of the church likened the churches to frogs in a pond—"the more frogs there are, the more splashing there will be, and the more people will get wet!" At about this time a faithful deacon in a small-town church to which I ministered protested against joining in Sunday evening union services in summertime lest we make "the Baptists and Methodists think they are as good as we are." In still another church a fairly new building had inadequate space for the numerous children and youth of its Sunday school but boasted an auditorium that would seat 1,100 people, though less than 600 had ever been on its membership rolls. In all seriousness, investigation inclined me to the belief that a major consideration of the builders had been to provide an auditorium large enough to permit the church, along with the Presbyterians and Methodists, to act as host at the high school baccalaureate service once in three years. Neither is this a lone instance of the manner in which the building requirements of churches have been accommodated to the demands of denominational rivalry rather than to the needs of the people. But the point is that such practices are no longer considered defensible from any point of view. The spiritual atmosphere has changed. The church is troubled about its divided state.

Voices on Behalf of Unity

Responsible for arousing and nurturing this growing concern for unity in the present century have been some of the noblest, rarest leaders of the church. They have belonged to various communions, but they have belonged, above all, to the Church Universal. Many were lone voices in the beginning, not especially honored by their associates.

Bishop Brent

One such modern apostle of Christian unity was Bishop Charles Brent of the Protestant Episcopal Church. His ministry on behalf of a reunited church entered into a particularly fruitful period in 1910 at the World Missionary Conference at Edinburgh. Gratified that in that meeting the Protestant churches of the world undertook to look cooperatively at their missionary tasks, he dared yet to be dissatisfied and to hope for something more. Out of a prayer group he called together at that early conference there arose the great Faith and Order Movement with its hope for the ultimate organic union of the church. To the end of his life Bishop Brent was one of the church's most forceful advocates of Christian unity.

Peter Ainslie

Another man who did much to change the atmosphere of his day with respect to the need for the unity of the Christian church was Peter Ainslie. Pastor of

*This is one of a series of articles by the editor on the general theme, "Concerns of a World Church." Book rights and the right to reprint are reserved by the author.

Baltimore's Christian Temple for forty years, Dr. Ainslie gave himself without stint to the larger ministry of a united church. He called his own brethren of the Disciples to a rededication of themselves to ministry on behalf of the compelling cause that had brought them into being, the unity of Christian believers in the one body of Christ. He founded the Association for the Promotion of Christian Unity and under its auspices crossed and recrossed the continent in conferences in which Christians came to see the scandal of division and to long earnestly for the healing of the broken body of our Lord. With serene inflexibility he called for the practice of Christian unity without reserve. He originated the meaningful phrase, "the equality of all Christians before God," making it basic in his Christian Unity Pact around which was built the Christian Unity League which he fathered. In America and among the churches of Europe he was known and honored as a valiant prophet of unity who saw the sin of division as a sin against the mind of Christ.

It is doubtful if anything Peter Ainslie ever wrote or said is more characteristic of his mind and heart than his Christian Unity Pact which he called upon men and women of all communions to sign. The pact was as follows:

"We, followers of Jesus, believe in the Kingdom of God on earth among all men. In this faith we affirm our active interest in all conferences that are working for the reconciliation of the divided church of our Lord.

"We acknowledge the equality of all Christians before God and propose to follow this principle as far as possible in our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this ideal, so that all Christians shall have the right to free entry and the privilege of full communion in all our churches, and that the validity of all forms of Christian ordination shall be fully recognized. We pledge this recognition as brethren in the name of Jesus, our Lord and Savior."

There is as yet no united church of Christ in America or around the world. But because of Christian leaders like Bishop Brent and Peter Ainslie, apologists for division are put to flight and Christian people are concerned for the development of unity and cooperation. And growing numbers of them are moved to echo the spirit of Bishop Azariah of Dornakal in India who said at Edinburgh in 1937, "I hope one day to see one church in India."

Uniformity Not Necessary

Christian unity and church union are not one and the same. Unity must come first. Without it union can never be. Unity leads to cooperation and understanding; and these are prerequisites of any effective kind of united church. Unity and cooperation, and even church union, do not, as some suppose, require uniformity of belief or practice. In the church, as in nature, the most normal expression of unity is that which rises out of diversity. Trends in the church today do not indicate a blotting out of all differences and a denial of historic heritages on the part of Christian people. They point, rather, to a sharing of heritages and to a deeper recognition of the importance of the great basic truths of Christian teaching and experience which belong to all.

Progress of Union Efforts

A study of recent years reveals a remarkable degree of progress in the field of church union. In China, in Japan, in India, in parts of Europe, in Canada and in the United States there have been important mergings of church bodies which were formerly separate and distinct. Other ventures in church union are in prospect. The Methodist Church in the United States is a result of a patient but determined effort to bring together churches of the same denominational families. Similar patience and determination could effect other unions, to the strengthening of the church and the glory of God. There are no insuperable obstacles to block the way to a union of Baptists and Disciples of Christ. The Congregational-Christians and the Evangelical and Reformed are already committed to a union of their bodies. The Evangelical and the United Brethren bodies have worked for a merger for eight years and believe that organic union for them is in prospect. The Presbyterian Church, U.S.A., is carrying on conversations looking toward union both with the Presbyterian Church, U.S., and the Protestant Episcopal Church. No one should belittle these efforts. Neither should they be too greatly magnified. They point the way to progress; but they do not envisage the kind of a united church which many believe must come as the consummation of the Master's prayer that his followers might all be one.

The way ahead is the way of cooperation and the cultivation of mutual respect and affection among Christian people. There are many opportunities for implementing such a program. Among such opportunities are those for cooperation in local communities, in city and state councils of churches, in the Federal Council of Churches and in the World Council of Churches.

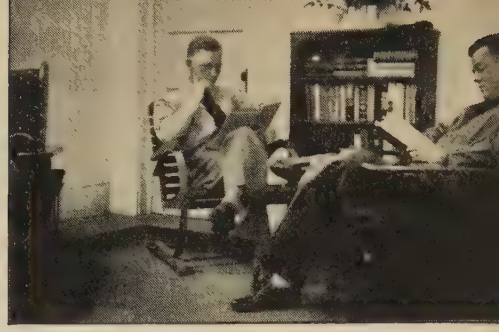
An Affirmation of Unity

At the World Conference on Faith and Order in Edinburgh in 1937 it was discovered that doctrinal obstacles to Christian unity and to church union are not as insuperable as many had thought. After spending days discussing many of the beliefs and practices on which there was disagreement, representatives of 122 communions gave unanimous approval to what is known as the Edinburgh Affirmation of Unity. Summarizing the statement, it may be said the conference affirmed that: We are one in an allegiance to Jesus Christ. Our divisions, which are in outward forms, are contrary to the will of Christ. Our unity is deeper than our divisions. We must welcome every sincere attempt at cooperation as advancing the cause of unity. The Christ in whom we unite is the hope of unity for the world.

In other words, Edinburgh held that the church *is* one. This position is sound. In this faith Christians may work together to give more perfect expression to their essential oneness and to put aside those things which impair the unity of the church.

The Church, the Chaplain and the Service Man

By ALICE LIVERETT*



A good book, an hour of quiet in a church library

THE church member looking at the long list of names on the Service Roll, or reading the longer list prepared by the Chamber of Commerce, or noting the increased number of uniforms on public square or city street—or counting those last precious days before husband or son leaves for the reception center—is well aware of the fact that his is a country at war, geared to defense and self-preservation. But when he widens that knowledge and realization by a visit to the actual field of reception or training or staging and sees the hundreds and thousands of men in uniform congregated in reserved areas, he is abruptly faced with the fact that a civilization-shaking change is taking place, a change not only involving mere temporary loss of civilian freedoms but one also involving a mass change of thinking, living, planning for the future, each colored by the ever-present knowledge of sacrifice of life itself.

Here in the service centers are men from all parts of the country, every walk of life. Most—sometimes all—of their day is spent within the confines of the camp, minds focused upon the immediate problem of the part to be played in the winning of the war. Their surroundings, the best and most appropriate to be provided by a nation at war, vary from the cleanliness and beauty of the old established brick and grassed post to the dusty ugliness of new and temporary bases. Perhaps they are located near a city and benefit from the ministrations of a large and interested population, or perhaps they are billeted on the desert sands far from that civilian interest and diversion. But life to all the men in United States service centers is bound largely by the exigencies of the times to the guarded gates and barbed-wire barriers of the service center, the escorted convoy and the rigid rules of maneuvers.

A visitor to a service center is happy to see the busy day of the man in uniform, glad to see the helps given by the USO and interested theatrical and radio groups. He is happiest, perhaps, realizing the grimness of the future of these men in camp, to see the slender spires of the chapels rising above the geometric design of barracks, mess hall, hospital and club. Every center has these spires, finished or under construction; and every center has the men who work and toil beneath the spires, men in uniform who wear the chaplain's insignia. These are men who work and play with the service men, understand their problems, sympathize with their troubles, gain and merit their confidence and devotion, and above all, minister to their spiritual needs and yearnings.

No pious, self-righteous religious martinets, the chaplains; but elder brothers instead, counselors, ready to undergo the hardships of training, or duty on the combat field. The annals of war, this war, will rate the chaplains of hero stuff as well as the pilots, the bombardiers, the field or tank gunners. The chaplain, be he Protestant or Catholic or Jew, commissioned by the Government, is an integral part of the service; and the very fact of his existence and closeness to the men he serves, brings comfort and hope to the men of his daily association and to those who wait and work at home.

The chaplain has a great contribution to render, and every day brings him in some measure a sense of achievement. Yet there are anxious hours when it seems the church he represents is perhaps lagging in its interest and help to the men in service. He is eager for the church to have part in the tremendous task of keeping spiritual values alive in men preparing for or fighting on the battlefront. He wishes his denominational ties held fast and strong, and the precepts of his faith and brotherhood bound over to the men of his military charge. His needs are great; and for the most efficient rendering of his service, it is imperative that the church come to his aid in every manner possible.

The Disciples of Christ, through their Committee on War Services, realize the need of their chaplains, and in many and increasing ways are reaching out a helping hand.

The Disciples through the local churches are also remembering the chaplains and offering them aid through direct contributions. One outstanding example of such help is that given by the Peachtree Church, Atlanta, Georgia, and the First Church, Miami, Florida. Peachtree Church conceived the idea of sending subscriptions to the international magazine, WORLD CALL, to all chaplains, offering to pay for half of the expense if another church might care for the balance. This offer was enthusiastically matched by First Church, Miami, Florida. Lists were immediately compiled by these churches and the Committee on War Services, and the

*Formerly secretarial assistant in the home missions division of The United Christian Missionary Society. Now at Balboa Island where her husband, W. M. Liverett, is stationed with the U. S. Army.

Left, F. H. Groom, Cleveland, chairman of the Committee on War Services of Disciples of Christ.

Right, Carroll C. Roberts, Washington, D. C., chairman of the Commission on Chaplaincy Endorsement, of the International Convention of Disciples of Christ.

subscriptions entered in the names of the Disciple chaplains. A tremendous undertaking this, one involving considerable expenditure of money on the part of the sponsoring churches, and time and effort in keeping the mailing lists up-to-date by the national office. But worthy expenditure and effort it is, and one met by a grateful and eager response.

From the chaplain of an Air Corps Advanced Flying School came this statement: "Please accept my thanks for the presentation of a year's subscription to WORLD CALL. Since I can first remember, the magazine has been a familiar companion, both in the home of my parents and in the churches to which I have ministered. I have missed its presence since I have been in the Army. There are a number of men of our brotherhood stationed at this field, and the magazine will be made available to them. I am also writing a note of thanks to the churches for their generosity."

From a chaplain engaged in desert maneuvers: "I am indeed grateful. The first issue has been received and enjoyed by myself and others." From a reception center chaplain: "May I express my deepest appreciation."

From a chaplain at a port of embarkation: "May I express my appreciation. It is most refreshing to learn of the generosity of the two churches that have made this gift possible. The one article [see July-August issue of WORLD CALL] by the chaplain might well be required reading for all young chaplains as they face the possibility of going to foreign service."

And from chaplains of infantry, field artillery, and many other branches of service have come comments such as these: "You may be sure this gift is greatly appreciated and that WORLD CALL will assist not only in carrying on here but will also be one means of keeping us in touch with brotherhood news.". . . "It will mean much to me in my work as a chaplain." . . . "It is very good to know that the chaplains are being backed up in their religious work by the people in the home churches." . . . "I have been transferred to this new camp and I have few supplies. I do thank you and am writing a word of appreciation to the churches."

Many more are the words of appreciation from the chaplains for this evidence of interest from two great brotherhood churches. And proof of the churches' interest can be found not only in their participation in such a gift but in the following words written by Dr. Robert W. Burns, pastor of the Peachtree Church, to one of the chaplains:

"I am so glad to know that you have received the magazine WORLD CALL which our congregation is sending you in cooperation with the Miami congregation. We simply look on this as one small way of saying to you how interested we are in what you are doing; and how we want to be helpful in any way possible to maintain your civilian contacts. One of these days you will be coming out of the Army, and when that time comes it ought to help you to have kept in touch with what was going on among the churches. I want you to feel that this congregation is standing squarely behind you and will do everything in its power to provide you with what you may need to do your work more effectively."

Yes, the chaplains are anxious to do their work effectively. Part of that effectiveness will derive from the very real interest and attention and love of the churches whose members seek in every way possible to share their wealth of resources with the men who act as spiritual guides to the man power of the nation.

Willard M. Wickizer, left, executive secretary, and H. G. Haney, field secretary of the Committee on War Services of Disciples of Christ, examining field communion sets which the Committee has presented to nearly 100 Disciple chaplains. The supply is almost exhausted and priorities regulations make it necessary to discontinue this service.

Christian Mission in Latin America

(*Continued from page* 11.)

frequently learn to speak the Spanish or Indian dialects better than their "barbarous" Anglo-Saxon mother tongue! And if there should be a missionary who is constitutionally unable to acquire the local language, he is returned to his native land.

Recognizing the role of the missionary in interpreting the culture of the people who send him out, Gabriela Mistral, the notable Chilean poetess, sent this message to the Protestant Conference of Christian Work held at Montevideo: "Send us not only your business men, but also your teachers and representatives of the spiritual life of the Unites States. . . . From the other side of the line, among the Catholics, there are a few voices which mingle with yours, and one of them is mine."

The approach of the Roman Catholic church to the spiritual needs of Hispanic America has been inadequate. We are not sectarian; but we believe that she has not worthily represented the full gospel. She does not bring her people face to face with Christ. There is a lack of spiritual inwardness in the religious life of Latin Americans. In a select few, that church has developed a very fine spirit. But to the masses, with all their crosses and wayside shrines, the living Christ is still a complete stranger. We know what a religion of magic and fear has done for them. It remains to be seen what Jesus Christ can do when he has a fair opportunity in their lives. As we begin to mingle more closely along the Pan American highway with our neighbors to the south, it will mean much if we can all have that mind in us which was in Christ Jesus. The final binder is a unity of personal experience, not political theory. Only those fractions can be added together that have a common denominator. The gospel we take to South America is the gospel of an inviolable brotherhood in Christ Jesus.

American Protestants at Cleveland

(*Continued from page* 4.)

by-product of the pursuit of profit."

At every turn in Cleveland comment was heard about the wartime duties of the churches. Dr. Luther A. Weigle, President of the Federal Council of Churches, pointed out that the Protestant bodies of the United States and Canada are at work on many fronts in their wartime service to the nation and the armed forces. Dr. Weigle explained that during the past several months the General Commission on Army and Navy Chaplains had received and dealt with more than 4,000 applications from clergymen in all parts of the country who have sought appointment as chaplains. It was further explained that in war industrial communities and in towns and cities adjacent to Army and Navy centers the churches provide for services of divine worship. On still other fronts the churches were said to be providing medical aid, rehabilitation and other services over a wide area. "Taken together," said Dr. Weigle, "these services of the churches constitute an impressive record of wartime ministry."

In the separate meeting of the Foreign Missions Conference of North America there was heard the call for a new approach to the missionary enterprise. Said Dr. Luman Shafer of the Reformed Church in America: "The missionary will no longer be the vehicle of an allegedly superior culture. He did that once but that day is gone. In the future missionaries must rest their case not on the cultural refinements of Western civilization but upon the dynamic and ever-changing character of spiritual power and spiritual scholarship." Dr. Shafer declared that the missionary movement would be seriously handicapped if, after the war, the United States undertakes to run the world.

Political and economic isolationists would have had tough sledding in Cleveland. If there were any churchmen in Cleveland who want the United States to crawl back in its shell of aloofness from the rest of the world after the war is over, I failed to meet them.

The churches are done with isolationism. I can state that as a positive fact. They are determined to work for the establishment of some form of world government after the war. That's why they set up a Commission to Study the Bases of a Just and Durable Peace. The chairman of this commission is John Foster Dulles of New York. Mr. Dulles presented to the Federal Council of Churches a thirteen-point statement of guiding principles. In this statement there isn't a single syllable that would give aid or comfort to the isolationists, not a syllable. When this war is over these churchmen mean to do everything within their power to secure the active cooperation of the United States in the gigantic task of winning the peace.

On Thursday morning the Biennial Meeting of the Federal Council of Churches met in separate session. One of its first acts was to receive into its fellowship the Church of the Brethren. This denomination had already been authorized to sit with the Council's Executive Committee but it was not until now that this church was formally received into full membership. The same process was followed in the case of the Southern Presbyterian Church. Still another communion was added to the ever-growing ranks of the Federal Council. I refer to the Ukrainian Orthodox Church, whose application for membership in the Council was approved November 10. This makes the second Orthodox Communion to be related to the Federal Council, the first being the Syrian Antiochian Church which joined some years ago. We have here an indication of a world-wide trend—the fuller cooperation between the Orthodox churches of the world with the non-Roman communions.

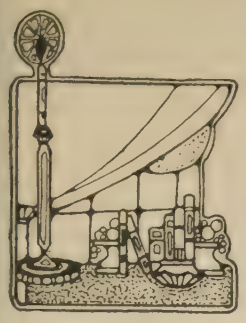
Placed high on the agenda of the Federal Council's Biennial Meeting was consideration of a statement which sought to clarify for the churches the moral issues at stake in the war. This had already been done at least in part. Twenty-three days after the attack on Pearl Harbor the Federal Council of Churches described Japanese aggression as "calculated treachery." The Council declared its purpose to defend the American heritage of freedom and democratic ideals from the menace of rival systems. "It is our high obligation," said the Council, "to bequeath our heritage unimpaired and strengthened to those who follow us." "We rededicate ourselves," the Council said, "to the highest purpose of this nation and to its unfinished task of building a more truly free and democratic society." To this record the Cleveland Biennial added that "no thoughtful Christian, therefore, can be indifferent to the outcome of the war." It was recognized also that "whatever the issues of war may seem to be there are some sincere Christians who believe that force is never permissible to resolve them."

Another of the great interdenominational bodies in session was the United Council of Church Women. This Council is said to represent some 10,000,000 women of many denominations. This Council of Women held its first National Assembly in Cleveland. Delegates were present from all parts of the country. It was noted to make a study of the bases of a just and durable peace one of the major drives of the Council during the next twelve months. The women elected as the first President of their Council Miss Amy Welcher of Hartford, Conn. The Home Missions Council of North America has elected for the first time a woman as its presiding officer. She is Mrs. Norman Vincent Peale of New York City. Bishop Henry St. George Tucker was elected president of the Federal Council.

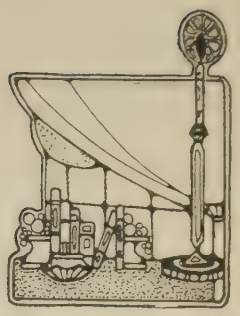
A crowded ballroom, with crowded galleries, listened to Charles P. Taft of the Office of Defense Health and Welfare Services report on the physical and moral well-being of the men in the armed forces. He declared that the evacuation of the Japanese of the West Coast had been handled in a way that reflected great credit to the government. He explained that the social protection section of his organization had vigorously tackled the problem of social vice and that in a year's time a bad picture had been changed into a generally good one.

Disciples at Cleveland

Well over 60 Disciples attended some sessions of the interdenominational agencies meeting in Cleveland December 5-11.



Book Chat



Looking Backward At Ten Years As Literary Editor

By C. E. LEMMON

WITH this issue of World Call, Book Chat has completed ten years of its existence. The first installment appeared in February, 1933. Its beginning was incidental. It drifted into being. The editor of World Call and I were lunching together one day in the autumn of 1932 when he said, "I would like to do something different in our treatment of books. The typical book review section is not quite what World Call needs. What do you think ought to be done?" I answered, without thinking much about it at the time, "Why not try a page of gossip about books of religious value? Make it more informal than the usual book review. It might be called Book Chat." A few days later the editor wrote asking me for a page for the next issue. The next month he asked me for another and then requested me to keep it up for a few months. The present editor came and I tried to quit. He asked me to go on for the time being. I have been going on ever since, sometimes with enthusiasm, at other times with frustration, and at all times encouraged by a little trickle of "fan" mail from good friends over the country.

It has been an interesting ten years in religious books. In the first decades of the century, books of social and practical interest dominated the field. During the last decade the trend has been toward theology. It started earlier in Germany when Karl Barth created much interest with his *Theology of Crisis*. As the social crisis spread from Europe, the ideas of Barth also spread and American theologians were stirred to a new enthusiasm.

Ten years ago there was a group of young theologians (not so young now) in various American seminaries, who were pooling their ideas, and were ambitious and prolific. Reinhold Niebuhr had just come to Union Seminary and he became the intellectual leader of the group. There were such talented men as Van Dusen of Union, Calhoun and Richard Niebuhr of Yale, Bennett of Auburn, Aubrey and Wieman of Chicago, Horton of Oberlin, Lewis of Drew and Georgia Harkness of Mt. Holyoke. These were reacting against the prevailing liberalism, calling themselves realists, and writing a more conservative theology. They have been a brilliant and articulate group. The liberals of the older school have reacted only mildly. Some of them profess to believe that the broad base of the liberal tradition will prove the new movement toward orthodoxy to be but temporary.

The *Layman's Inquiry* into the missionary enterprise was published in 1932 and marked a beginning of interest in the more universal aspects of the Christian church. The modern ecumenical movement was taking shape. This movement has developed quite a body of literature which will doubtless increase in volume and importance. It has led to a re-examination of the nature, meaning, and function of the church.

What of the future! If the general mood of frustration continues or deepens, the interest in speculative theology is likely to continue. The ecumenical idea is almost certain to take a firmer rootage in the life of the church. If the war should come to an end soon, and more hopeful moods prevail, the accents of religion will doubtless shift. A deep desire for the integration of life may follow this period of disintegration. The "problem-solving" mood may take the place of the present feeling for introspection and analysis. A new social and political emphasis will take the stage and religious literature will follow the new emphasis.

A word should be said for the book publishers. We owe them a real debt of gratitude for their constant spirit of adventure. We have the old faithfuls such as Harpers, Scribners and Macmillan, always bringing out good titles. Willett, Clark and Company have assumed an important place in the publication of religious books. The Methodists have a powerful and aggressive house under the name of Abingdon-Cokesbury. Perhaps the most important agency for the distribution of books has been the Religious Book Club. It recommends and mails a book each month to its members. These books are well selected by a competent committee and are noteworthy both for variety and excellence.

The Disciples might well be more aggressive both in the writing and publishing of books. There are, of course, a distinguished list of Disciple authors such as Willett, Ames, Kershner, Morrison, Jones, Garrison, and Bower. These men have produced a long list of able works, but they represent an older generation. The younger men have not taken seriously this opportunity and obligation. A more adequate publishing program would encourage more writing. The Standard Press has confined itself to small books of sermons and practical manuals. The Bethany Press of St. Louis has published more extensively and promises a more aggressive policy. Perhaps it is an improper sectarian pride—but we would like to see our people do more writing and more publishing of good books.

(*Continued on page* 44.)

Social Trends in 1942

By JAMES A. CRAIN*

THE year 1942 brought about many significant changes in our ways of living and thinking. These changes are so far-reaching that it is likely that we have reached a turning point in our history. The emergence of plastics and magnesium and advances made in aviation promise to make tremendous changes in our ways of living. The circumstances by which we became involved in the war show how utterly impossible it is for a nation to isolate itself from the world community. For better or for worse, we are now a part of that world community and we must bear an important share in guiding its organization and providing for its security.

I. THE WAR: The events of the year have helped to make even clearer the moral issues involved in the conflict. It is no longer possible even for a cynic to regard the war as simply a struggle between two forms of imperialism. The issue goes much deeper. It is a question of whether we are to live in a world in which all men are presumed to have dignity and worth or whether we are to have a world dominated by two master races, one in Europe and one in Asia, for whom all other men are to be hewers of wood and drawers of water. Every utterance and every act of the Axis powers are consistent with their philosophy of a master race. Our claims of democracy, justice, and the rights of common men are disputed by a hundred incidents that contradict us, but at least we are pointed in the right direction and there is hope that we shall some day approximate our ideals in practice.

The closing weeks of the year saw the tide of battle beginning to turn after long and anxious months. Britain's air power began to be felt over Germany and Occupied France. From the Pacific Southwest came encouraging news. Russia, driven from the Don to Volga, put up heroic resistance at Sevastopol, and at Stalingrad drove back the invader. Rommel's defeat in Egypt and the Allied conquest of North Africa opened a new route for the possible liberation of Europe. Hitler's violation of the armistice agreement and the abject surrender of Petain to the traitor Laval jarred loyal Frenchmen out of their indecision. The scuttling of the French fleet to prevent its seizure by Hitler marked a rebirth of the French spirit.

II. LABOR: One of the most important events of the year in the field of labor was the elimination of the colorful John L. Lewis from a position of leadership in the labor movement. Mr. Lewis has become increasingly the victim of his own bitter hatreds. First it was William Green and his associates in the A. F. of L. Then it was President Roosevelt. Last of all, it was Philip Murray, friend and associate of 25 years, whose fault was that he was elected president of the C.I.O. and refused to take orders from Lewis. During the year better relations were established between the A. F. of L. and the C.I.O. though the reconciliation is by no means complete. Labor has, in general, kept its promise not to strike on war production work. Some stoppages have occurred, but in the main these were due to violations of contract by employers or refusal of employers to abide by WPB orders relative to collective bargaining. The agitation in Congress, echoed in the press, for a 48-hour week is specious and insincere. President Roosevelt has pointed out that labor is working practically 48 hours per week now. The real purpose of this agitation is to decrease pay by depriving workers of time-and-a-half for the hours worked over 40 per week, though nothing is said about reclaiming for the government the money the employers would thus save on labor bills.

III. RACE RELATIONS: Under war tensions, relations between the races have grown worse. Discrimination against Negroes in war industries led to threats of a march on Washington to demand redress of grievances. The President countered by appointing a Fair Employment Practices Committee which has done much to help the situation, but not enough to satisfy Negro workers. Lynching has again raised its ugly head in a most threatening manner. Early in March Lieutenant General Dewitt evacuated 110,000 Japanese from the Western Defense Command, comprising the Pacific Coast area, 80,000 of them being American citizens. In November, Federal Judge James A. Fee in Portland, Oregon, ruled the procedure unconstitutional and reminded General Dewitt that civil law is supreme until martial law is declared, and that even under martial law no general action can be taken against one class of citizens that is not equally applicable to all.

IV. THE LIQUOR SITUATION: Passage of the law drafting 18-19-year-old boys threatened again to make liquor a national issue. Senator Lee's measure to declare dry zones around the camps where these boys are to be trained was defeated, but defeat has not settled the issue. Meanwhile large areas continued to go dry under local option.

V. THE CHURCH: During the year the Provisional Committee of World Council of Churches was transformed into a World Council in-being, to be completed after the war. In Britain, the British Council of Churches was launched. Dr. William Temple, Archbishop of York and leader of the Malvern Conference, was made Archbishop of Canterbury. His successor in the See of York is Dr. Cyril Garbett, perhaps even more pronounced in his social views than is Dr. Temple. In the United States, the Delaware Conference on the Bases of a Just and Durable Peace was one of the momentous religious gatherings of the year. As the year came to a close the great interdenominational cooperative boards met at Cleveland to take further steps toward organic unity and to plan for the future.

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When Do "All Things Work Together for Good"?

Dr. Jones

By EDGAR DeWITT JONES*

"And we know that all things work together for good to them that love God."—Romans 8:37.

IT IS not surprising that comparatively few sermons are preached from this text. We hear it quoted often, but sermons based on this Scripture are not numerous. One able preacher of long experience confessed that he was forty years getting ready to tackle this text. How shall we account for this reluctance to make a sermon from one of the most familiar and oftenest quoted passages from the Bible?

For one thing, the affirmation appears formidable. It seems, at least on the surface, to admit of exceptions and not wholly in accordance with the facts of life. Few thoughtful persons are at first quite ready to take these words at their face value. Then, too, it is possible to read into this text some things which are not there. The author does not say that the tragedy in this world is God's design. He is not calling trouble good. Rather, he is affirming that good can come from the worst circumstances and conditions. Light can shine out of darkness. Good can be salvaged out of disaster, provided one has a certain attitude toward life and a faith that is strong and steadfast.

I

The oldest problem in the world is involved in this text: the why of pain and suffering. There are several theories which would explain or account for the presence in this world of affliction, adversity, disappointment, and disaster. There is the belief that all suffering comes from God, and while there may be some who are satisfied with such an explanation, there are many who are thereby baffled the more. That there is an element of truth in this theory is admitted, since the Creator has fashioned this world in such a way that sin and suffering are present. But to hold that God is the direct and immediate cause of everything that happens, and therefore the author of evil as well as good, offends our moral sense, plays fast and loose with human freedom, is not in accord with the sweep of Bible teaching, nor human experience.

There is a theology once widely popular and still held in modified form by some—a kind of higher fatalism. It teaches that all these things that happen to us were foreordained and that we are simply as clay in the Potter's hands. It is too late a day to revive the controversies over predestination, foreordination, election, and free will. Our day is not interested in them. But our day and every day is interested in the problem of pain and suffering. It is as live an issue at this hour as it was centuries ago when the afflicted patriarch of Uz cried, out of the darkness that enveloped him, "O that I might know where to find him, that I might even come near to his seat." As for the human will, if it is not free to make a choice, then the gracious invitation of Jesus, "Come unto me," is farcical; the Great Commission to "make disciples of all nations," a hollow mockery; the grand missionary enterprise, a stupendous folly. Old Dr. Samuel Johnson settled this issue in his usual dogmatic manner, saying, "Sir, we are free, and we know it, and that is an end of it." I prefer Tennyson's answer:

"Our wills are ours we know not how,
Our wills are ours to make them Thine."

A second theory is that all suffering is due to sin. There is also truth in this position, for a great deal of suffering is due to wrong living and transgression of the moral law. When we look at this world, wallowing in the welter of war, we may be sure that the conflict was brought on by human greed, intolerance, policies and programs out of harmony with the ten commandments, and most certainly at variance with the ethical teachings and the standards of Jesus Christ. The wages of sin is still death, both to the nation and to the individual who persists in the way of the world, the flesh, and the devil. The way of the transgressor continues to be hard, and the law, "whatsoever a man soweth that shall he also reap," has never been repealed. Nevertheless, there are experiences that come upon us, gruelling and wearing, that are not the result of any transgression of ours.

Another way out of the dilemma is the theory that all suffering is an illusion. There is an element of truth in this view. People do suffer from imaginary ailments. A faulty mental attitude affects the body, weakens the purpose, and unfits for successful living. But to aver that all suffering, pain, disaster, is an illusion does not square with common sense. To battle heroically with the vicissitudes common to mankind by refusing to acknowledge that they exist, is preferable to a cringing attitude of defeatism in their presence. But is it not greater and grander and more in accordance with truth to acknowledge their reality and then through faith and determination rise above them and win the victory? I think that it is.

There is a quaint remark of William James, after viewing a picture by Guido Reni in the Louvre, which shows Michael with his foot on Satan's throat. James took a good long look at the picture and then said, possibly with a twinkle in his eye, "The world is all the richer for having the devil in it so long as we keep our foot on his head." Well, whatever we may call the forces of evil in this world, the teaching of Christianity

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is that no foe from without can harm us permanently if our inner life is right with God. "The kingdom of God is within you" is one of the forgotten truths of the Bible.

II

It takes a strong, resolute faith to face loss, grief, and pain believing that good may come out of what at the time seems wholly bad. For an illustration still fresh in the minds of those of us who read it in the headlines of the metropolitan papers, I instance as sad a story of domestic tragedy as was ever enacted on the stage of human experience. It happened in Memphis, Tenn., not many years ago. A young married couple there had been estranged and were living apart. There was a gay party at a hotel, drinking and excitement, and the young wife resented her husband's attention to a girl employed at the place. She left the hotel and returned to her home, where she lived with her four-year-old son. Late that night, she entered her husband's apartment, awakened him, and shot him dead. Thus far we have just another of those shoddy crime stories of a blasted home and a sordid killing. But the story is only half told.

It happened that the victim of this mad deed was a son of an Episcopal minister who resided in Chicago. Notified of what had happened, the father hastened to Memphis. There, brokenhearted but calm, he told the young woman who had killed his son that he freely forgave her. The Associated Press sent this episode over the Nation, with editorial comment expressing amazement at the clergyman's spirit and action. Returning to Chicago and going into his pulpit, that Christian minister said to the people: "There's no merit in my forgiving this girl. How could a Christian do otherwise? My heart still bleeds. She will always be my dear little girl—somehow, in some way, this must work out for ultimate good."

It is not surprising that the newspapers put that story in the headlines. It is unusual and it was news. On the surface it would appear that no good could possibly come out of such an event. Yet who would say that the noble Christian spirit exemplified by that sorrowing father could not salvage something from even such a dark and desperate situation? Not I.

I can believe that there are many saying these days, "What about this awful war and all things working together for good to them that love God? Does it still hold true?" I think it does. I am sure it does.

No matter how fickle his children, God does not change. Granted that war is of itself an evil and breeds other evils, a dark and terrible brood, yet just as one who has faith is able to turn a personal or family disaster into ultimate victory, so is it possible that out of this broken world, the child of faith may envision the coming of a better world.

One can see good resulting from this titanic struggle if, profiting by our blunders of 1918-19, we do not fool away the peace, and our statesmen, rising above selfish nationalism and supported by an intelligent populace, spurn mere political advantage and plan an implementation designed to organize the good will of the world. Surely that would be good, great good, and lasting good, a by-product of colossal evil.

III

"And we know that all things work together for good to them that love God." This statement, it will be observed, is qualified. It is not said that whatever happens to anybody will work for good. The promise is limited to those who love God. What does it mean to love God? The answer should be easy, on paper, or in a sermon. The answer is hard in actual life. There is a saying of John, the beloved, that is to the point just here: "But whoso hath this world's good and seeth his brother's need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The love of God and the love of God's children are bound together inseparably in Christian teaching. If we love God, whom we have not seen, should it be so hard to love human beings whom we see every day? And what of loving the great mass of humanity which, although we have not seen individually, we do know something of their deprivations, sufferings, losses?

Jesus forever linked together the two great commandments, Thou shalt love the Lord thy God with all thy heart—and thy neighbor as thyself; and lest there might be some misunderstanding as to who one's neighbor is Jesus told the story of the good Samaritan, the primary teaching of which is that anyone who needs our help, if we are able to give it, such a one is our neighbor. Then there is that famous passage which came from the heart of the author who supplied the text for this sermon. St. Paul, in Galatians the fifth chapter, has something to say about "the fruit of the spirit." Notice the word is "fruit," not "fruits." Perhaps we improve upon the punctuation when we render the passage as follows:

"But the fruit of the spirit is love—joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance or self-control—against such there is no law." Does it not seem reasonable that those who love God and show their love to God's children by such conduct, such a spirit and attitude, are in a very favorable position to see the working out of good even in the unhappiest of circumstances and amidst conditions where life tumbles in? No academic answer can satisfy just here. The answer must come out of faith, which, though it falters, endures to the end. Not many of us know how to make a creative use of sorrow, disappointment, pain; but it is possible to do so. In one of George Macdonald's books there is a woman who has met a sudden sorrow. "I wish I had never been made," she exclaimed petulantly and bitterly. To which her friend quietly replied, "My dear, you're not made yet, you're only being made." Do we believe this? If we do, we are on the road to the understanding of this text, the deeper meaning of the Scripture that "All things work together for good to them who love God."

IV

It is the cross that helps us to understand these words, "We know that all things work together for good to them that love God." Behold what happened at Calvary. Survey the wondrous cross on which the Prince of Glory died. For it was there out of seeming total defeat and deepest darkness that there was wrought the supreme victory. The Son of God's perfection came by way of the "all things" of suffering.

Jesus dying on the Cross, a patient, willing victim, is the supreme demonstration of the truth of this declaration that "All things work together for good to them that love God." The good was not apparent at the time. Evil seemed triumphant. Degradation and defeat seemed to blot out any trace of good. The three hours of darkness were symbolical of the thick darkness which shrouded the souls of his disciples—and of Jesus, too. But all things did work together to bring good to that one who loved God and loved man with a love that would not let either go. This utterance of the apostle appears credible as we view it in the light of the cross.

Yet it must be remembered that Jesus did not know the complete vindication of the love of God until he had passed into the resurrection life. It was dark when he died; so dark and sad. For one brief moment Jesus thought himself cast off and forsaken. He, too, asked, "My God, why?" It would seem, therefore, that it requires a life beyond to vindicate fully for us the affirmation of St. Paul that "All things work together for good to them who love God." This is one reason why I believe in immortality. This life shows but part. Another and a fuller life is needed when that which is perfect shall come to pass. No longer shall we see as in a mirror darkly, but then face to face. In the meantime:

> "I do not ask, O Lord, that thou should'st shed
> Full radiance here;
> Give but a ray of peace, that I may tread
> Without a fear."

LEFT: Spacious show-windows, fluorescent lighting, more space describe the new home of the Union Publishing House, "Casa Unida De Publicaciones," a few blocks from the National University. ABOVE: General view of the Book Fair, Mexico City, May, 1942. CENTER: Visitors at the exhibit stand of the Union Publishing House

Christian Literature in Mexico

It was a great day for the Union Publishing House in Mexico City when at the Book Fair last May, held under the auspices of the Federal District Government, recognition was given for the importance of Protestant literature. Prominent visitors at the exhibit included the President of Mexico, General Manuel Avila Camocho. The Archbishop of Mexico stopped one day and looked into the stand. One of his attendants remarked to him: "These are Protestant publishers, but they have published some very good things." Participation of the House in the Fair has the seal of approval on charter of membership in the general book trade.

Disciples of Christ have a financial part in the publishing House which is subsidized by a number of Protestant Boards. F. J. Huegel, Disciple missionary, serves on the Board.

LEFT: Interior of the new home. BELOW: Close-up of exhibit. In the rear reading from left are members of the staff: Prof. G. Baez-Camargo, manager; Senor Hugo R. Lezama, bookkeeper; Senor Ernesto Olvera, asst. mgr. At left of Prof. Camargo is Senor Mariano Paredes, clerk

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis

Eureka College
Eureka, Illinois

Sixteen additional students enrolled at Eureka College on October 28, when the second fall term began. The second term enrollment is 12 per cent lower than a year ago.

Lt. Ronald Reagan, president of the 99 Club to promote the development of the college, recently wrote to all alumni and former students asking them to contribute $20,000 to the college this year.

Carl Vissering, minister at Morton, and Garth Henrichs, publisher of Litchfield, have been elected to the board of trustees. Both are alumni of the college.

Speakers at a Delinquency Prevention Conference, sponsored by the college on November 12, included Professor Clifford R. Shaw of the University of Chicago, Judge Harlington Wood of Springfield, and William Skadden of Rantoul.

Texas Christian University
Fort Worth, Texas

Dedication of T. C. U.'s Service Flag was the outstanding event on the annual Home-coming program. The flag contains 850 stars—843 blue ones for boys in service; seven gold ones for those who have given their lives. The flag was purchased with funds donated by students and faculty members. The dedicatory address was made by Dr. Gayle Scott, professor of geology, who was an officer in World War I and holds a Belgian decoration for bravery in action.

Oh, yes! The Horned Frogs won the Home-coming football game, defeating the Texas Longhorns 13 to 7.

"The Place of Religion in the Schools" was the subject of a recent Sunday evening talk by Dr. Gordon J. Laing, dean of alumni of the University of Chicago.

Twenty-three students—19 seniors and four juniors—have been selected to represent T. C. U. in the 1942-43 edition of *Who's Who in American Colleges and Universities.*

Twenty-seven students—13 seniors and 14 juniors—have been elected to membership in Alpha Chi, national scholarship society.

Fourteen religious faiths are represented in the student body of 898 in the day school and 322 in the evening college. About one-third of these are Disciples, with members of the Methodist church ranking second and of the Baptist church third.

In the Fort Worth War Chest campaign, T. C. U. had 100 per cent participation and raised a total of $729.50 on a quota of $500, President M. E. Sadler reports.

Dr. Austin L. Porterfield, Professor of Sociology in T. C. U., has been named president of the newly organized National Association of Schools of Social Administration.

Musical event of December was the scheduled "Mozart Festival," with the Symphony Orchestra, the Mixed Chorus, and various music faculty members taking part.

Twenty-five T. C. U. ministers are now serving with the U. S. armed forces, 21 of them as chaplains and four as regular fighting men. Ten more are scheduled to enter the service very soon.

Butler University
Indianapolis, Indiana

Dr. Bassford C. Getchell, Butler University mathematics professor, is the author of an article which has been accepted by the United States Naval Institute at Annapolis. Dr. Getchell's subject is "A Diagram for Great Circle Sailing." The diagram is designed to find courses and distances in great circle sailing by using a Mercator chart directly and eliminating the intermediate great circle chart.

Twenty Butler University upperclassmen have been nominated to the 1942-4 edition of *Who's Who in American Co leges and Universities.* They are th Misses Barbara Fuller, Wilma Gra Phyllis Hadden, Norvella Judd, Mar Janet Mummert, Mildred Reimer, Kath leen Shockley, Donnie Douglas, Eliz

Harlie L. Smith, president of William Woods College, Fulton, Mo., and Dr. Leola Nelson, who joined the William Woods English department this year, examine the original manuscript of her forthcoming biography on F. Melius Christiansen, internationally known director and composer of choral music. The book will be published by the University of Minnesota Press

Propagandist Versus Educator

FEAR of being accused of propaganda or "indoctrination" has led to a form of educational paralysis on the part of many teachers, but the true educator is always recognized as a man of faith, of conviction—and a strong sense of commitment to his basic principles has ever been unmistakable in his teaching.

One of the clearest distinctions which has been made between the propagandist, the academician, and the true educator is found in a speech delivered at Davidson College by Professor Theodore Meyer Greene of Princeton University. Professor Greene puts it this way:

"The term 'propaganda' is sometimes defined so broadly today as to include all instruction which issues from, and leads to, genuine belief and commitment. According to this definition, the only way a teacher can avoid propaganda is to conceal his own beliefs on all important matters and to discourage all belief and commitment on the part of his students. Instruction of this type, even if it were possible, would not be liberal because, as we have seen, a liberal education seeks to promote reflective conviction and action. Yet liberal education is not 'propagandistic' in the narrower and proper meaning of that term, for it will not tolerate indoctrination or blind credulity. It helps the student to arrive at definite decisions, but critically, not passively and uncritically; it encourages commitment and action, but only informed commitment and responsible action. The motto of the propagandist is—'Act; don't think!' The motto of the academician in the bad sense is—'Think; don't act.' The motto of the liberally educated person is—'Learn all you can, think for yourself, and then act reflectively and resolutely.' Capacity for such reflective commitment is the very hall-mark of cultural and spiritual maturity."

To bring each student to that intellectual and spiritual maturity which will insure for him informed commitment and responsible action; commitment and action irradiated with the religious insights and principles of the Man of Nazareth—is not this the essence of Christian higher education?

—JOHN L. DAVIS.

eth Mae Smith and Jeanne Gass. Others re William Mortimer, Marlyn Brock, ames Sellers, Arthur Hamp, Bruce Cam- ron, Robert Schalk, Robert Goodwin, obert Knowles, Thomas Luck, and Joe Lettery.

Miss Margaret Miles, Butler home economics instructor, is conducting a series f lectures on "Nutrition for Defense." he lectures are sponsored by the student- aculty War Council, and they are com- ined with demonstrations to illustrate dequate diets at different income levels. he series is open to the public free of harge.

"Education for Free Men" was the heme of National Education Week cele- rated the week of Nov. 9. The observance as sponsored by the campus chapter of Kappa Delta Pi, national educational hon- rary organization.

Culver-Stockton College
Canton, Missouri

At the last regular faculty meeting, seven Culver-Stockton students were chosen for inclusion in the 1942-1943 *Who's Who in American Colleges and Universities.* The list included five sen- ors and two juniors; four girls and three boys.

The students are: Doris Swearengen—enior, president of Culver-Stockton Hall House Council, Chi Omega, majoring in History and Political Science; Betty Ann enn—senior, member of Delta Delta Delta sorority, majoring in Chemistry; Burl Nader—senior, president of Lambda hi Alpha, majoring in Business Admin- stration; Howard Rosenthal—senior, pres- dent of Student Senate, member of Lambda Chi Alpha, A Cappella Choir, majoring in Business Administration; arl Robinson—senior, president of Min- sterial Association, member of Mu Theta Nu, majoring in Religion; Maurine Boul- ware—junior, member of Chi Omega, A Cappella Choir, majoring in Education; nnell Ellis—junior, member of Chi Omega, A Cappella Choir, majoring in Business Administration.

William Woods College
Fulton, Missouri

Dr. George Hamilton Combs, Kansas ity, Mo., prominent minister in the hristian Church and author of many re- igious books, including *The Christ In Modern English Literature,* was guest peaker at a special Thanksgiving serv- ce at William Woods College, Fulton, Mo., November 26. He was introduced y W. Elbert Starn, recently appointed astor to the Christian Church in Fulton.

Dr. Frank Luther Mott, dean of the chool of journalism at the University of Missouri, spoke at Tuesday Convocation, Oct. 26 on the topic, "Women in Jour- alism." Later he met with the Journal- sm majors and discussed with the editors f the *Green Owl,* student newspaper, their ew war edition.

More than 200 soldiers from near-by ort Leonard Wood attended a formal ance in McBride Hall November 11. eature of the party were "jeep" rides hich many of the girls experienced.

President H. L. Smith inaugurated a pecial series of lectures on postwar problems. In meetings to follow, students and faculty together with visiting lecturers will participate in open forum discussions.

Beginning Thursday, Nov. 19, films on Mexico, Venezuela and Yucatan have been shown to the student body. This feature is sponsored by the Spanish department as part of its program to improve Pan-American relations.

First of the exchange dinners between Phi Delta Theta fraternity at Westminster College for men and William Woods' girls was an outstanding success and will be continued from time to time.

Children of Missionaries at Transylvania College

First row, left to right: Rachael Gamboe, Alice Gamboe, Janet Holroyd, Eoto Russell, and Ruth Harnar. Second row: John Hardy, Sara Hardy, Kathryn Hobgood, Burnet Hobgood

Nine sons and daughters of missionaries and former missionaries are continuing their education this year at Transylvania College in Lexington, Kentucky. Separated from their parents by many miles, and possibly for many years, the students find the campus a pleasant and helpful home. The students contribute, by their varied backgrounds, a larger perspective on life and religion and share it with the other students.

Alice and Rachael Gamboe are the daughters of Mr. and Mrs. H. P. Gamboe, stationed at Bilaspur, C.P., India. Alice is a freshman, having come to this country only a few months ago. Rachael is a sophomore.

Mr. and Mrs. Henry Clay Hobgood, the parents of Kathryn and Burnet, are missionaries in Lotumbe in the Belgian Congo. Kathryn is a freshman; her brother is a junior and at present serves as editor of the college newspaper.

Sara and John Hardy are the children of Dr. and Mrs. W. M. Hardy. Dr. Hardy was a medical missionary in Tibet, and both the children were born there. Sara is a freshman, preparing herself for social service work. John will be graduated at the end of the current academic year. He is editor of the college annual.

Ruth Harnar, a senior who serves as nurse for the college, is the daughter of Mr. and Mrs. Frank E. Harnar. She obtained her medical training at Johns Hopkins University and is now working toward a liberal arts degree. Her father served the church at Bilaspur, C. P., India, and is now teaching in Warren, Ohio.

Janet Holroyd is a freshman. Her father, Howard T. Holroyd, is stationed at San Luis Potosi, Mexico. Eoto Russell is a junior at Transylvania. She is the daughter of Mr. and Mrs. H. Graves Russell, who are planning to return soon to their work in Bolenge, Belgian Congo.

It is interesting to note that all nine of the students were born in the mission fields. Many of them are preparing themselves to return and continue the work of their parents.

Lynchburg College
Lynchburg, Virginia

Lynchburg College students contributed to the World Student Service Fund and "Save the Children Federation" as a part of the Thanksgiving Chapel service on Tuesday, November 24.

The Sunday Evening Hour sponsored by the Student Christian Association has planned a number of programs to enlarge the students' religious experience. The group has visited a Catholic church where the priest in charge explained the ceremonies and symbols of that church; a Jewish synagogue; a Church of God at which time there was a typical service in progress; and a Negro church service. One meeting was devoted to a period of quiet music by Mrs. Charlotte deVolt Elder, professor of music, and poetry reading by Professor John M. Turner.

WORLD CALL

Trying To Make Things Add Up

By G. HAROLD ROBERTS*

ONE thing can usually be said truthfully of a colloquialism—it is vivid, expressive. We say a lot, and say it tersely, when in calling attention to a sham or an inconsistency we remark: "It just doesn't add up."

No one has more forcefully called upon the present church to toe the mark than has Pearl Buck in her recent inquiry, "Can The Church Lead?" Says Miss Buck: "Here then is the spiritual confusion in which Americans now are and out of which we must somehow be led. We are faced with the necessity of fighting a war for principles in which we say we believe but which actually we do not want to practice."

We talk about a peculiar way of life. We expatiate upon the sacredness of a Christian and democratic heritage. There are disturbing gulfs between our claims and our deeds. They encourage a recent cynic to define religious patriotism as "one's verbal enthusiasm for the church he rarely attends." Years ago Samuel Butler said devastatingly: "The average Christian would be equally amazed at hearing his religion doubted or seeing it practiced."

When we talk of freedom we must mean freedom for all God's children. We must implement our talk with machinery for world peace and freedom from the future blight of war. We must mean that we are willing to discipline our lives, to share our advantages, to open our ports to the commerce of the world, to drop our air of superiority, and to labor humbly and untiringly for the freedom of all men.

Many of us are slaves and don't realize it. Prejudice enslaves men; bigotry binds them. One of our friends tells about going to bring her small daughter home from a club meeting. As she waited, she heard the sound of eager voices and presently the children began to stream through the open door. As the mother watched she saw her daughter in company of four little Mexican girls and two Negro girls. The mother later reproached her daughter, saying: "I don't know what on earth you mean by being in a club with those Mexican and Negro girls. Are they actually members of your club?"

"Why, Mother, what is the matter? Those girls are all nice girls," replied her daughter.

To her childish mind that there was only one standard for the right to share a fellowship—the children were *nice!* Race didn't occur to her—it never entered the picture. Quality alone counted.

This mother confessed that the ingenuousness of her daughter had a chastening effect. The edge of truth often cuts beneath the crust of prejudice. We believe so many things that aren't so. Such as, for example, the belief of a whole people in the myth of Aryan superiority. Such prejudices are bitter, cruel, artificial. They obscure the simple, wholesome bases of fellowship.

Why do we want freedom? To have the right, asks Stringfellow Barr, to go on making fools of ourselves? To stay in the class of the "haves" by subjugation of the "have nots"? To turn liberty into license? Or are we willing to make liberty responsible and to share it?

The church has a tremendous stake in the present crisis. For the world, while it is cynical and quick to see the inconsistency between large professions and little deeds, is, nevertheless, hoping that a prophetic church will speak and have the courage to live its convictions. It is not necessary that the church be successful—*it must be faithful.*

Vice-President Wallace challenges us: "Now is the time, while this war is being fought, to make real the promise of America, that equity will be granted to every citizen upon the earth of whatever color of skin, allegiance of faith, size of purse, origin of nationality. The prophetic leadership and the moral suasion for this part of the struggle must come from school, home, and town meeting house, and first of all from church, cathedral, and synagogue."

There is an old Jewish legend: "One day, walking in the woods, I saw what I thought to be a beast. Coming closer, I saw that it was not a beast at all but a man. Coming still closer, I saw not only a man but saw that he was my brother."

Our job is cut out for us. To live distinctively—to live the life—such is our duty and our glory! Benjamin Franklin was never wiser than when he suggested that one generation of professing Christians who actually lived as their religion dictated could change the face of the earth.

*Minister, First Christian Church, Ottumwa, Iowa.

The State of the Church

By DR. HENRY SMITH LEIPER

American Secretary, World Council of Churches

CONFESSIONAL CHURCH GAINS IN MORAL POWER AND INFLUENCE

"What is really vast passive support" is being given to the opposition churches in Germany, according to recent reliable reports reaching this country from several different sources. From fifty to one hundred people have gathered in the church of Martin Niemoeller to pray for him and other victims of Nazi frightfulness every night for more than five years. Similar prayer services in other places are consistently supported by humble and obscure persons. Government officials, although forbidden to belong to the Confessional Churches, have not by any means all forsaken them. Indeed the net total of members in the Confessional Churches is increasing, and during the summer, evangelistic services on a rather large scale were held in many parts of Germany. Despite the fact that the ecumenical movement is regarded as a dangerous enemy by Nazism, much of the literature of the movement has been utilized by these assemblies and by study groups in different parts of Germany. There is said to be a remarkable change in the attitude of the average better-class worker in the Reich towards the Jews. The very violence of the government persecution has created a certain reaction in their favor on the part of decent Germans both inside and outside of the churches.

NAZI RADIO MAKES CURIOUS CHARGES

Charging that Archbishop Temple's announced program for post-war reconstruction is a "camouflage of Bolshevik methods by Christian phraseology," the Luxemburg station has recently treated its hearers to a diatribe against him and the churches of Britain. But the Berlin radio at about the same time claimed Dr. Temple as a convert to National Socialism! It declared that his program "is taken point by point from National Socialism though it is not so comprehensive." Listening Germans must find it hard to understand such a flagrant lack of "Gleichgeshaltung!" (Enforced "tuning in" to one consistent national program.)

CONFESSIONAL PASTORS RELEASED

Several of my personal friends among the Confessional pastors in Germany have recently been released after eight months' "preventive imprisonment" (designed by the Nazis and now unhappily followed in effect by America in dealing with innocent but feared citizens of Japanese ancestry!). It may be recalled by attentive readers of this department that in 1941 twenty-three leading pastors were tried for having ordained illegally a number of candidates for the ministry. This they did because of the Nazi pollution of all the official faculties of theology throughout Germany. (The number of men in training for the ministry has decreased alarmingly and every effort to secure an assured leadership for the future has been brutally suppressed when discovered.) Now, for reasons which do not appear, Dr. Hans Asmussen, Pastor Boehm, and others have been set free. Many who have prayed for them daily in Germany regard their release as an answer to prayer. No one knows how much they will be permitted to do in their newly regained freedom.

Toward an Understanding of Latin America

Good Neighbors

DEALING primarily with the ABC countries of Latin America, Argentina, Brazil, and Chile, with a quick survey of the other seventeen, *Good Neighbors* was written out of the author's conviction that "it is high time the people of the United States discover the other Americans." "Who are these good neighbors . . . what they eat, think, and propose to do . . . what sort of men rule over them . . . whether they plan to play with us or with the foe . . ." are questions answered by one who knows Latin America as do few North Americans and who writes realistically, critically, yet fairly and with affection.

A concluding section, "—And the United States," tells of the three stages in United States-Latin American relations: that of the *onlooker,* that of the *policeman,* and that of the *Good Neighbor.* The question now asked is, "After the Good Neighbor, what?" That, all the Americas will have a part in answering. (*Good Neighbors,* by Hubert Herring. 1941. $3.00.—GENEVIEVE BROWN.

Broad and Alien Is the World

This novel by Ciro Alegría took first prize in a contest open to South American novelists. It is said that a better title would be "the world is broad, but it belongs to somebody else."

As the story unfolds one gets a vivid picture of the communal life of Indians in Peru. The cruel intrigue and exploitation practiced by the owner of the vast estate adjacent to the village, together with the integrity of the humble Indian leader, gives one much to think about in dissimilarities to modern life in many countries.

This is a *must* book if you wish to understand the vast Indian populations of Latin America. (*Broad and Alien Is the World,* by Ciro Alegría. 1941. $2.75.)—LELA E. TAYLOR.

The Days of Ofelia

This book is an informal presentation of the good neighbor policy at work. A friendly artist from the United States rents herself a house in industrial Mexico City. Ofelia, the young daughter of a typical poor Mexican family, insists upon taking over the new neighbor's housekeeping. Through the resulting companionship, the author presents the natural, lovable Mexican in every-day life.

Ofelia herself might well be voted the "heroine of the year." (*The Days of Ofelia,* by Gertrude Diamant. 1942. $2.75.)—DALE ELLIS.

Inside Latin America

In this, as in his other books, John Gunther proves himself more than an interesting reporter; he is a wise interpreter and an intelligent and effective educator. Here the facts—geographical, political, and social—and the personalities of Latin America are presented and interpreted in the light of their significance for hemisphere relations. The racy, enthusiastic Gunther style makes this book pleasant, at times exciting, reading and opens up to the average reader a new understanding of our southern neighbors whose "living future" the author asserts is bound indissolubly to our own. (*Inside Latin America,* by John Gunther. 1940, 1941. $3.50.)—G. B.

Young Man of Caracas

As an interpretation of life and politics of Latin America, T. Y. Ybarra's autobiographical novel is most enjoyable. The son of a Venezuelan general and a Bostonian mother, Mr. Ybarra evaluates happenings in his native land through the eyes of both father and mother—"New England ice and Latin fire."

This is a book of valid information and intimate understanding, written in delightful style and giving the reader many hearty laughs. Most illuminating and entertaining is his account of home life and national life in Venezuela. (*Young Man of Caracas,* by T. Y. Ybarra. 1941. $3.00.)—L. E. T.

Up and Down South America

Junior boys and girls particularly will like the stories in this book by Anne M. Halladay. Through them they will meet and make friends with boys and girls in different South American countries. Each one will tell of some way in which the Protestant missionary is helping to meet a particular need which he is facing. Rosita learns something new every day in the mission school in Venezuela; Roque takes Tata Luis to the mission eye clinic in Colombia where he is equipped with spectacles; Esteban of Peru discovers his gift of song—these are but three of the stories in this collection of nine. They will not only lead to new appreciations of South America, but to new appreciations of the world-wide task of the church as well. (*Up and Down South America,* by Anne M. Halladay. 1942. Cloth, $1.00; paper, 60 cents.)—MABEL A. NIEDERMEYER.

Outlook Pamphlets

Splendid for reading and resource material are the *Outlook Pamphlets on Latin America:* West Indies, by E. A. Odell; Mexico, by Alberto Rembao; the River Plate Region, by H. C. Stuntz; Brazil, by Eula K. Long; the Western Republics, by J. C. Field. Maps and graphs add to the value and interest of these delightfully interesting and informative pamphlets. (25 cents each.)—EDITH EBERLE.

Tales From Latin America

In the words of the author, "this book is a collection of true tales of Christian cooperation, of how Christians in Latin America have struggled for and won that better life of which the Master spoke." There are six stories with their setting in six different Latin American countries, including one of the work of our own missionary, Malcolm Norment, of Paraguay. Readers of Frank Mead's books know that he makes his subjects live for us unforgettably. All ages from junior high up will enjoy these stories and the photographs that accompany them. (*Tales from Latin America,* by Frank S. Mead. 1942. 50 cents.)—ROSE WRIGHT.

Mexico—The Making of a Nation

It is indeed a delight to find in such readable, compact form so much information as is found in this pamphlet by Hubert Herring. It is one of the Headline Books of the Foreign Policy Association. Mr. Herring has a thorough understanding of the Latin American countries and is an interpreter approved by the Latin Americans themselves. In less than one hundred pages will be found an account of the most significant happenings of Mexican history, a picture of the present situation, and a glimpse into the future of Mexico in world life. Every citizen of the United States should have such a basis for intelligent understanding of our nearest neighbor to the south. (*Mexico—The Making of a Nation,* by Hubert Herring. 25 cents.)—L. E. T.

Little South Americans

This is a picture-reading book for Primary children, made up of full-page photographs and accompanying story text. Children of the various countries of South America are introduced in this way. The pictures and their stories tell about these South American neighbors as they play with their toys and pets, as they help at home, and as they go to school and church.

The large format of this book is particularly suited to children of this age. They will enjoy reading it themselves and having it read to them as well. (*Little South Americans,* by Nina Millen. 1942. 50 cents.)—M. A. N.

The Village That Learned to Read

A delightful story for Juniors of a Mexican village whose goal was that every villager learn to read. Pedro Lopez did not want to learn. He wanted to be a bull-fighter in Mexico City, and thought learning to read was foolish. How Pedro finally changed his mind and became a good pupil in the school brings the story to its climax. (*The Village That Learned to Read,* by Elizabeth K. Tarshis. 1941. $2.00.)—M. A. N.

Traded Twins

Traded Twins is one of those completely ageless books that makes equal appeal to all. Adults find it as hard to put down as do the junior high groups for whom it was written. It is the missionary fiction type of book, a delightful, interesting, exciting book about Mexico, her people and their needs, and tells of the missionary work being carried on. Traded Twins lives up to the high standard we have learned to expect of this author's books. (*Traded Twins,* by Robert McLean. 1942. Cloth, $1.00; paper, 60 cents.)—E. E.

Let the Whole Church Study Latin America!

Adults

NEW VIEW OF LATIN AMERICA, a series of six *programs* presenting Latin America largely by countries, with special emphasis upon the work of Disciples of Christ. 75¢.

THE OTHER AMERICAS, a *discussion course* based on the book, *On This Foundation*, by Rycroft, which is included in the packet, together with leader's guidance and material relating the study to our own missionary work. 75¢.

ON THIS FOUNDATION, by W. Stanley Rycroft, interdenominational text for adults and older young people, showing the growth of the Evangelical enterprise in Latin America and the need for a spiritual basis for inter-American relations. Cloth, $1.00; paper, 60¢.

OUTLOOK PAMPHLETS ON LATIN AMERICA, a series of five pamphlets on the West Indies, Mexico, Brazil, the River Plate Region (including Argentina and Paraguay), and the Western Republics. Illustrated with maps and graphs. For study or supplementary use. 25¢ each.

DISCUSSION AND PROGRAM SUGGESTIONS FOR ADULTS ON LATIN AMERICA, Taylor and Carr, based primarily on *On This Foundation* and the *Outlook Pamphlets*. 25¢.

WORLD CALL, carrying worship suggestions, program helps, and supplementary articles on Latin America. $1.25 a year.

Young People and Seniors

LATIN AMERICA, a packet for young people and seniors, containing the pamphlet, *Fun and Festival from the Other Americas*, suggestions for activities (including a fiesta and a radio script competition), and six programs with leader's guidance and resource material. 65¢.

Front Rank* Study Unit, Latin America, a three-session unit for February 14, 21, and 28.

ON THIS FOUNDATION, by W. Stanley Rycroft, interdenominational text for older young people and adults, dealing with the Protestant Christian movement in Latin America. Cloth, $1.00; paper, 60¢.

OUTLOOK PAMPHLET ON LATIN AMERICA, a series of five pamphlets on the West Indies, Mexico, Brazil, the River Plate Region, and the Western Republics. Illustrated with maps and graphs. For study or supplementary use. 25¢ each.

DISCUSSION AND PROGRAM SUGGESTIONS FOR YOUNG PEOPLE ON LATIN AMERICA, by Donald R. Gorham. Discussion suggestions, projects, and programs for advanced groups of young people. Based primarily on *On This Foundation*. 25¢.

RIM OF THE CARIBBEAN, by Carol McAfee Morgan. Readable and informative book (interdenominational) for seniors on the West Indies and Central America. Cloth, $1.00; paper 60¢.

DISCUSSION AND PROGRAM SUGGESTIONS FOR SENIORS ON LATIN AMERICA by Maud Upton. Rich guidance for leaders, based primarily on *Rim of the Caribbean*. 25¢.

WORLD CALL, carrying supplementary program helps and articles on Latin America. $1.25 a year.

Junior High

(Intermediates)

For Junior High material, see *Youth and Missions* page of this issue.

Children

Junior World* Units for Juniors, *Our Next Door Neighbor—Mexico*, in King's Builders Section of the October 25 and November 1, 8, 15, and 22 (1942) issues of *Junior World; Friendly Neighbors—The Americas*, dealing with South America, in the King's Builders Section of the March 21, 28, and April 4, 11, and 18 issues of *Junior World*. For groups meeting monthly or weekly.

Children's Special Packets for Primary and Junior Children: *Friends in Our Mexican Churches*, dealing with our Mexican churches in the United States and the work of our mission in Mexico; and *Our Church in South America*, dealing with our mission in South America. Both packets contain information, pictures, stories, work plans, worship suggestions, and plans for sharing in the Children's Special Object of Giving. May be used as a unit of study, as background and source materials for general missionary studies for children, or with other missionary materials, such as the interdenominational texts, for a study of these mission fields. 30¢ each.

UP AND DOWN SOUTH AMERICA, by Anne Halladay, a reading book (interdenominational) on South America, for Juniors. Stories of child life, portraying the influence of a missionary or the missionary work of the church. Cloth, $1.00; paper, 60¢.

A JUNIOR TEACHER'S GUIDE ON SOUTH AMERICA, by Helen Criley, based on the reading book. Gives background material, session plans, and activity, worship, and service gift suggestions. 25¢.

LITTLE SOUTH AMERICANS, by Nina Millen, a picture-reading book for Primary children, telling of children of the various countries. 50¢.

A PRIMARY TEACHER'S GUIDE ON SOUTH AMERICA, by Blanche Hoke. Suggestions for study, worship, and creative activities based on the picture-reading book. 25¢.

WORLD CALL, carrying leader's helps for juniors based on *Junior World* units. $1.25 a year.

Supplementary Helps

Biography Set, Series III, containing sketches of all missionaries who have served in Latin America, and a few national workers. 30¢.

Latin American Wall Map, in four colors; 23 by 30 inches. 25¢.

Latin American Outline Map, 28 by 32 inches, 25¢; 11 by 14 inches, 25¢ a dozen.

Picture Maps: South America (new), Caribbean Islands, Mexico. Decorative maps to be colored. 50¢ each.

Children's Games from Latin America, some South American games which will appear later in a larger collection. 10¢.

Six Stories About the Caribbean, and Six Stories About South America. New and reprinted stories for children. 10¢ each.

Fun and Festival from the Other Americas, by Rose Wright. Songs, games, recipes, suggestions for parties and programs, and aids to the appreciation of Latin American culture. 25¢.

Focus on Latin America, by Dorothy F. McConnell, a picture-text giving concise, readable facts about the Evangelical movement in Latin America, with pictures, maps, and pictographs. 25¢.

Minister's Missionary Manual, 1942-43, Arthur H. Limouze, editor. Suggestions for missionary preaching and programs, based on the interdenominational books on Latin America. 10¢.

Latin American Backgrounds, Winifred Hulbert, a permanent background book first published in 1935, packed with facts about the various countries. Cloth, $1.00; paper, 60¢.

With the Bible in Latin America Today, a 56-page pamphlet of fascinating excerpts from the 1942 report of the American Bible Society, Park Ave. and 57th St., New York, N. Y.

American Nation Series, and American Cities Series, two series of illustrated pamphlets, each dealing with a country or a city of South America. 5¢ each. Write to Pan American Union, Washington, D. C., for list of these and other available materials.

Plays

More Than Neighbors, by Maude Taylor Sarvis. A new play of Mexico, in which the missionary proves to be more than a "good neighbor." Time, about 30 minutes. Six feminine characters. 15¢; 3 or more copies, 10¢ each.

The Two Americas, by Bertha Cooper Fraser. The Americas, in the persons of two college girls, discover each other through the good offices of the missionary. Six feminine characters. 10¢.

For a list of additional plays, write the Missionary Education Department, The United Christian Missionary Society.

Visual Aids

Films, slides, and a set of enlarged photographs on our missionary work in Latin America are loaned for the cost of transportation. Write The United Christian Missionary Society for a list.

*Order from Christian Board of Publication, 2700 Pine Street, St. Louis, Mo. *Front Rank*, $1.25 a year; *Highway*, 75¢ a year; *Junior World*, 75¢ a year.

Eyes On the Orient

By DR. M. SEARLE BATES

COLOR is a severe issue in the relations of the Orient with the rest of the world. The white race has made it so. The billion people from the Indus to Kamchatka are folks of color. (God's tremendous scorn for white prejudices, Hitler-American brand, is shown in his creation of millions of really black Asiatics only among part of the Indians. The Indians are largely Aryan, like Hitler and ourselves, while the Malays and the Mongoloids are the softer browns and yellows.)

These billion Orientals, since the Great Age of Discovery and Greed, have all been subjected to imperial conquest or to privileged exploitation by tiny spearheads of western might—the dictators of the Orient. The Westerners are all white, if you don't look too closely. Thus domination by foreign force, exploitation by alien economic systems, social contempt and discrimination on grounds of color: these form the modern oriental fuse in one long, intolerable experience, which makes freedom and justice the single goal of effort. If there are not other factors in the relationships, they would be hopeless.

From 1500 to this day in varying periods and degrees, the manifold peoples of India, the Burmese, Siamese, Malays, Javanese, Indo-Chinese, Filipinos, Koreans, and Japanese, every oriental folk whose lands are washed by warship-bearing seas, either have been conquered or have been required to admit Westerners on western terms. The terms included extraterritoriality, plus foreign control of the best trading points and of tariff duties. Half the Oriental lands are still in that position, and the remainder are barely escaping from it. Even the Japanese Empire, which rubbed Anglo-Saxon noses in the mud of Pearl Harbor and Singapore, is ruled by men whose minds were formed when proud palefaces strutted in Tokyo and Osaka beyond the arm of Japanese authority; when the trade of Yokohama and Kobe was heavily in the hands of foreign merchants; when Japan's tariff was not yet free (1911) from foreign stipulations. Even today the ports of China, our ally, are legally bound to foreign regimes, including the American.

There are some justifications and many excuses for these situations, especially in their beginnings: Oriental exclusion policies and isolationism (haven't we heard those words elsewhere?); the undeveloped and unorganized condition of some of the eastern lands (compare our Pacific coast up to 1870); the great need of the Orientals for firearms, opium, tobacco, and Hollywood films, as well as for more healthy commodities, at our good profit. But there is no sound reason for continuing foreign control and privilege to the point of blocking the proper independence of peoples who want to develop themselves and are able to make their own way in a world half free and half decent. Do they have graft? Do they have civil wars? Might they become militaristic? Then they are fitted to take their places with some of the leading white nations among whom formal Christianity has been long and elaborately professed. Even we British and Americans, chosen of the earth, stumbled our way to democratic unity through eras of narrow oligarchy and years of desperate civil strife.

The presence of the Orient in God's world lays upon us mighty requirements, never greater than at this hour. That we *do* as men who hold mankind to be one under God. That we treat the Orientals, whom we do not know, better than the Negroes, whom we do know. That we build a new world *with* them, not *for* them in a wisdom we don't possess.

Victor Hugo said of the deposed Napoleon III, "God got tired of him." In the view of eternity, what will be the verdict on the centuries of white supremacy? The trial is well along.

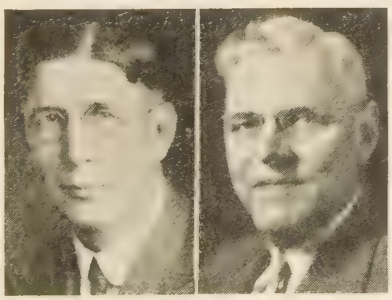
December 6, 1942.

Dr. Warnshuis Retires

AT the last decennial meeting of the International Missionary Council, delegates speaking more than 100 different languages and representing the churches in 69 different nations, assembled to talk about their common problems and opportunities. That fact strikingly illustrates the broad outreach and strong influence of the Council.

That the church today around the whole wide world is stronger, more conscious of its unity and power, and is in better position to influence the human race than it has ever been at any other time in its history, is attributable largely to the International Missionary Council.

When war separated many missionaries from their home constituencies and left them without funds and, in many cases,



Dr. Warnshuis (left) and Dr. Decker

undermanned, the International Missionary Council with its direct contacts in almost every nation was able without delay to go at once to the rescue of those "orphaned missions."

The Council maintains offices in both London and New York City. Dr. William Paton, former missionary to India and author of many books on missions, is the London secretary, while for more than 20 years Dr. A. Livingston Warnshuis has been secretary of the New York office.

In accordance with a plan of retirement of its offices adopted by the Council in Herrnhut in 1932, Dr. Warnshuis retires from his secretaryship on December 31, 1942.

For more than a score of years he has been a wise, able, and creative leader, rendering distinguished service to the church universal in one of the most critical periods of missionary history.

His successor has been selected. Dr. John W. Decker, Secretary of the American Baptist Foreign Missionary Society of New York, will begin his work as secretary of the International Missionary Council on January 1, 1943. Dr. Decker is a native of Virginia, a graduate of Richmond College and of Southern Baptist Theological Seminary. He went to China as a missionary in 1921 and served there until 1934 when he became secretary of the Baptist board. For several years he has served as chairman of the East Asia committee of the Foreign Missions Conference, and by that service has acquired extensive knowledge of the missionary work of all the churches which have missions in the Far East. By talents, training and experience he is prepared ideally for his very important office at a time when wise, courageous, prophetic and sympathetic leadership is so essential. Dr. Decker is certain to have the wholehearted cooperation of mission officials who wish him every success in his new task.

—C. M. YOCUM.

Pension Fund News

AT LEAST ten of the larger communions are providing the Pension Plan dues for chaplains in some way similar to what the Pension Fund does through Emergency Million. The chaplains of the armed forces of the U. S. A. are now scattered in nearly all parts of the world. Their spiritual ministry is needed wherever our boys in uniform carry the flag.

There are now about 220 of our ministers serving as chaplains in the Army, Navy or Red Cross. Some of these are from among the group of younger ministers, yet others have spent ten years or more in the active ministry. With the enlargement of both the Army and Navy, the number of chaplains from our people will probably reach from 300 to 350.

From the Treasurer's Report for ten months of 1942:

Reserves in Pension Plan are	$2,611,081.59
Total assets of Pension Fund	3,595,265.10
First Mortgage loans held	2,940,053.90
Beneficiaries under New Pension Plan, as follows: age 357, disability 45, widows 264, child 49	715
Gain in dues payments, 2½ % and 8%	$ 25,537.75

HUGH THURMAN HOLLAND, III, is the fine baby boy born in September to Mr. and Mrs. Hugh T. Holland, Jr., minister of the church at Hazel Green, Kentucky. Our congratulations to the proud parents.

Hazel Green Academy has a number of new faculty members. These include Miss Leta Wolfe, from Spokane, Washington, teacher of home economics; Mr. and Mrs. J. B. Montague of Missouri. Mr. Montague is teaching social science subjects.

At the meeting of the board of trustees of the United Society in November, Mrs. B. H. Bruner, Hollidays Cove, was elected secretary of missionary organizations-education in West Virginia. Mrs. David Nilsson resigned last winter, and Mrs. McKinney has been carrying the responsibility until this time.

W. Elbert Starn, who has been the director of religious education in the state of Ohio for several years, resigned a few months ago to accept a pastorate in Missouri with the Fulton Christian Church. Herald Monroe, a graduate of Bethany College and of Yale Divinity School, has been selected to succeed Mr. Starn as director. For the past four years he has been pastor of the High Street Church, Hamilton, Ohio. He has had wide experience in young people's conferences and in youth work in general. We welcome him into this new position with the religious education field staff.

A new secretary-director has been called to the state of Alabama to succeed C. A. Weesner who resigned to go to the department of financial resources of the United Society. His successor is Percy Edwin Kohl of Beech Bottom, West Virginia. Mr. Kohl attended Hiram and Oberlin Colleges, and has held pastorates in Ohio and West Virginia. He has had wide experience in various phases of religious education work. Welcome, Mr. Kohl, to this larger service.

Arrangements have been made whereby Thomas C. Miller, now state secretary for New York-New Jersey, will serve also as director of religious education for his two states.

Governor Harold E. Stassen of Minnesota has been elected president of the International Council of Religious Education, according to an announcement by Dr. Roy G. Ross, general secretary of the Council. Long active in Christian service, Governor Stassen was a logical choice for the presidency of this interdenominational organization which is composed of more than 40 denominations representing 90 per cent of the Protestant churches in America.

Governor Stassen succeeds J. L. Kraft, Chicago industrialist, who has served as acting president since the death of Russell Colgate of New York. Mr. Colgate, one of the nation's leading churchmen, had served as president of the Council for 17 years.

Governor Stassen expects to enter active service in the Navy next spring. At present he is a lieutenant commander in the United States Naval Reserve. The International Council has agreed to make other provision for his duties as president when his service in the Navy makes it necessary.

The United Society has received excellent reports from the missionary candidates at both Cornell and Yale. Most of those at Cornell have jobs outside of their school work. George Cherryhomes is preaching almost every Sunday. He is also secretary of a committee chosen to supervise the subject on rural missions which is taught by several missionaries and John H. Reisner, secretary of Agricultural Missions. J. Edwin Corathers is holding a part-time job as plant propagator with the University. The Halls and Fuquas and the Whitmers are all well pleased with the advantages they have in Cornell.

Those at the College of Missions Foundation in Yale are enthusiastic over the new residence, Missions House. Mr. and Mrs. Lawrence Stone are preparing for China with Dr. Latourette as their faculty advisor. Ruth Hamilton Edwards is secretary to Dr. S. G. Inman, and Pauline Starn is an assistant in the seminary library. Garland Farmer is the Y. M. C. A. leader for two Junior Hi-Y Clubs in the city.

Mr. and Mrs. George Earle Owen are in Columbia University and Union Seminary in New York with Mr. and Mrs. Paul Andress of Paraguay, now on furlough. Ruth Harnar is a nurse at Transylvania where she is completing the A.B. course. Marvin Haskell is studying at Divinity School in Chicago. Don Rice is continuing his M.D. course at the Douglas County Hospital in Omaha, Nebraska.

On October 17, the following radiogram was received from Cammie Gray, missionary at Chengtu, China, via station XGOY Chungking: "Willkie received great popular welcome. Strong popular satisfaction on Chinese national holiday over American announcement relinquishing extraterritoriality here. Yenching opened in Chengtu with enthusiastic welcome of the refugee institutions and help of education ministry. Lois [Ely] letter reports Goulter in Shanghai waiting passage."

Many friends throughout the brotherhood will want to extend their sympathy to J. Edward Moseley, assistant editor of *The Christian-Evangelist,* and to W. G. Moseley, religious education director for the Northwestern Area, in the passing of their mother in Jackson, Tennessee, on December 11.

Mr. and Mrs. R. D. McCoy, missionaries recently returned from Japan, have been at the Mayo Clinics for physical check-up. Mr. McCoy had an operation on his eyes on November 11, and the operation was a success. This is most welcome news.

To Dr. John L. Davis, executive secretary of the Board of Higher Education, has come a misfortune which all of his friends will be sorry to learn. On December 5, while doing some work at his home, he fell from a ladder which extended to a second-story window. Dr. Davis has suffered fractures of both heels and will probably have to wear casts for at least three months. His home address is 835 Ellenberger Drive, Indianapolis, Ind.

A needy service is to be rendered the United Society by Mrs. Ada M. Mosher of Cleveland, Ohio. Mrs. Mosher has offered her service without charge to the United Society as librarian. She is a trained librarian and a devoted Christian woman, and her sincere devotion to the work of the United Society is of long standing. She is a sister of H. B. McCormick, pastor of the Lakewood, Ohio, Christian Church, and is a member of that church. She has stated that her work with the Cleveland Public Library closes at the end of January 1943, when she retires. Her skilled service will be greatly appreciated by the United Society.

The War Department in Washington on December 8 sent word that Chaplain Theodore W. Barron, Capt. in the U. S. Army, was "reported missing in action in the South Pacific." He was a Disciple chaplain in a C.C.C. camp for about six years before the war.

Mr. and Mrs. Lawrence Granger, on the staff of the Yakima Indian Mission, have a new daughter, Susan Gay, born October 26. Mr. and Mrs. Granger were formerly

(*Continued on page* 41.)

Women and World Highways

Women of India

By ANN MULLIN*

"ADVANCEMENT of Indian Womanhood" is the subject I chose for a talk at a recent meeting of the local Christian Women's Society. Unfortunately, the *political* advancement about which I spoke is not evident in Damoh, with the exception of the privilege of voting.

At the beginning of my talk I mentioned the facts that the condition of the Russian women is very good, while in Japan, Italy, France, and in Germany under Hitler not one woman is allowed to vote or to become a legislator. What of the women of India? One Indian writer has said, "The greatest thing that has happened in India in the last ten years is the loosening of the power of womanhood into public offices. The movement is going forward rapidly. The power of womanhood is to be behind reforms in the future." The wife of a former governor of the United Provinces has written: "People are amazed at the advancement of Indian women. Many of them, who fifteen years ago were in *pardah*, are now doing club work and are speaking in public. They are honorary magistrates, writers, poets, artists, lawyers, research workers, journalists, and professors of all subjects." The surgeon-general of Travancore State is a woman, and Baroda State has a woman judge. About sixty years ago the first Indian woman graduate appeared; now many colleges allow equal opportunities for men and women.

In 1917 Indian women first made an organized effort for better education, improvement in health, and the privilege of voting. When the new constitution was made in 1933, the equality of women was demanded. Now in the nine British Provinces and in four of the Native States there are six million women voters, which is only one woman to five men voting. Most of 700 municipalities and 200 district boards allow women voters, and women members are in many of them. "The women are especially helpful because the matters before the members deal with the primary needs of the public."

"The tide of political, educational, and social honor for women has risen so high that India has 80 women members of its legislatures of Provinces and States, and thus ranks third among the nations of the world as regards the political influence and position secured by its women—the U. S. A. and Russia being first and second, respectively." The majority of these 80 legislators are teachers and doctors, and all of them were elected to office by votes, in contest with men. Of the 80 women, 36 favor the Congress Party, 12 are Moslems, and the remainder are Christians, Parsees, Sikhs. A woman took the very difficult examination and became a member of the Defense Department of the Government of India.

The Women's Movement is based on the fact of men and women being equal partners struggling together for a better world. Women need to take their places in public life to make the world better for everyone. It is most probable that there would not be a war if women had been allowed their rightful place. Women have not achieved as much as men because they have not been allowed the same education and training and opportunities as men receive. Christianity gives equality because of the example and teaching of the Christ. India's great poet, Tagore, said, "Women are absolutely equal with men."

Mrs. Pandit tells the story of seeing a very usual sight in this country—a man going along carrying an umbrella over himself, and his wife walking behind carrying a baby and a bundle. "What is that?" inquired her twelve-year-old daughter. "That's India," replied Mrs. Pandit. To which the nine-year-old daughter indignantly replied, "Well, if I were in that woman's place I would walk ahead of him." "I wouldn't," said the twelve-year-old, "I'd walk alongside of him." This attitude of equality and companionship is necessary.

"The progress of India is slow because of the condition of women. Full participation in civic rights by women is necessary for the progress of the country." In this connection is the necessity of removing the old shackles which prevent the forward movement of the women. A lady who has spent many years in this country says, "Not all the governments of all the world can give India *trueswaraj* (self-government) if the Indians themselves do not remove the chains of out-of-date customs that hold the higher class women in impoverishment of body, mind and soul."

While writing this page I have been keenly conscious of the fact that the general impression being given is much brighter than we find in reality when we consider all the women of the country. We must remember that only between two and three per cent of India's women are literate, and that the facts I have written apply to a small percentage of these literate ladies. We see such a big need and great opportunity in my adopted country.

Many reforms which are being suggested by the educated women are for the benefit of the people. Since its organization in 1926, the All-India Women's Conference has had annual meetings, and at least 70 local branches have been organized. Miss Ennis was the organizer of one in Bilaspur. These emancipated, educated women members of the main organization have achieved unbelievable results.

The All-India Women's Conference decides upon the reforms most needed and then sends the suggestions to the Legislative Assembly at Delhi with the hope that they will become laws. Some of these reforms are: compulsory education for girls and more institutions of higher education for them; temperance instruction in all schools; improvement in the living conditions of women mill workers; the same facilities for divorce for women as the men now have; the same privilege of inheritance for Hindu women as the men have; equal wages for the same work whether performed by men or women; examination of movie films; the spread of literacy; improvement of the health of the nation; removal of the immoral traffic in girls and the establishment of rescue homes for those who are victims; reforms against child marriage, polygamy, sex discriminations, temple girls, street beggars. Some of the matters which the women hope will become reforms which are not in the line of laws are: a high, single standard of morality for both men and women, the remarriage of widows, inter-caste marriages, reforms against caste, *pardah*, and communal divisions.

A non-Christian editor printed this statement: "The need of missionaries and Indian Christians to present the Christ and his ideals is great. In this way only will the people desire to observe these reforms when they become laws." There is the need for Christian women to instill into the reform movement the ideals of the Christ for every phase of life. Certainly we see the influence of Jesus in this advance of Indian women. He has been at work

(*Continued on page* 47.)

Rajkumari Amrit Kaur

*Miss Mullin, one of the United Society missionaries, is located at Damoh, India.

For Adult Missionary Groups

Theme: Latin America

Helps for February Studies

JANUARY found us launching our six-session series of studies on Latin America. First sessions are generally planned to give us background information, to develop appreciation of country and people with whom the new course is to deal, to glimpse what is to come, and to whet our appetites for it. Did the first session do that for us? Are we ready now for the second session?

Many Mexicos

The series of programs, *New View of Latin America,* devotes its February meeting to a study of Mexico under the title, *Many Mexicos.* Plans include the reading of a travel letter and a session of the annual convention of our churches in Mexico. If background information about our own work is needed see the pamphlet marked "Program One" in the packet. Or a lengthier report on our work may be found in the pamphlet, *The Disciples of Christ in Latin America.* It is found in the discussion course, *The Other Americas,* or it may be ordered alone for 20c.*

A possible feature would be a quiz on missionaries. *Biography Set, Series Three,* contains sketches of all our missionaries to Latin America. Price 30c.*

The Evangelical Movement

Under the above title, the second session of the discussion course, *The Other Americas,* helps us to see clearly the need for and the growth of Evangelical Christianity in Latin America. Material in the packet provides amply for planning and conducting this session.

World Call

WORLD CALL never fails to have something that gives our study just the needed human interest touch or the "lift" that makes it a "just right" meeting. Take time to study recent issues as well as those of the past two or three years to see what you can use in your meeting or recommend for reading.

A Play About Mexico

We are happy to announce a new play by Mrs. Guy Sarvis. "More than Neighbors" is the title. The scene is laid in a Mexican hill village. The plot opens to us something of the economic, educational, and religious problems in Mexico, and shows the helpful influence of Christian missions. Six characters, all women and girls. Price, fifteen cents. Three or more copies, 10c each.*

Headline Books

Of this splendid series of pamphlets known as Headline Books, three titles dealing with Latin America have been previously listed. See page 7 of the *Year Book.* We call attention now to two recent titles:

Mexico, by Hubert Herring, contains a wealth of interesting and worthwhile information about this very near neighbor of ours. Nowhere have we found so much of the just-what-I-wanted-to-know information as is packed into this just less than one hundred pages. You want it! Price 25c.*

Overseas America, Our Territorial Outposts, by Charles F. Reid, is a splendid analysis of the many regions outside continental United States over which the Stars and Stripes fly and our government's dealings with them. The section on Puerto Rico fits into our current study of Latin America and makes the pamphlet doubly helpful to us. Price 25c.*

These pamphlets are fine for reading as well as for study.

*Order from Missions Building, 222 Downey Avenue, Indianapolis, Indiana.

How Do You Pronounce It?

A bugbear to most of us is this persistent how-do-you-pronounce-it uncertainty when we study any of our foreign fields or deal with words and names in strange languages. We might make a game out of it at the very beginning of the Latin American study so that we can speak with confidence.

On a blackboard or sheet of wrapping paper, print in large letters the basic rules for the pronunciation of Spanish words. Run through that quickly, perhaps giving some illustrations. Then put on the blackboard or hold up, one at a time, the names you wish to learn to pronounce. Call for volunteers to pronounce it. Make fun out of it. Laugh together at mistakes. When several have made stabs at it hold up another cardboard or write on the blackboard the name spelled according to the way it sounds. Let people practice it together. Go back now and then to an earlier word. Or you might try an old-fashioned spell-down, choosing sides and letting them pronounce by turns.

Basic Rules for Spanish Pronunciation

a is pronounced as *ah*
e is pronounced as *long a*
i is pronounced as *long e*
o is pronounced as *o in English*
u is pronounced as *u in English*
h is always silent
j is pronounced as *h*
g before *e* and *i* is pronounced as *h*, otherwise as in *go.*

The next to the last syllable is accented unless otherwise marked.

One cannot get the absolutely correct pronunciation by the device of spelling out words as they sound and there is nothing highbrow about the method. But it is the easiest way for most of us to get the hang of these strange words. A few are given below. The list by no means covers all the words you will want to use. Others will appear from month to month.

Places

Aguascalientes—Ah wass kah lee en' tay
Asunción—Ah soon' see yone
Bayamon—Buy ah moan'
Buenos Aires—Bway' noce I rays
Jalisco—Hah lees' koe
Los Haro—Los Ah' roe
Los Nogales—Los No gah' lace
Piedras Negras—P ade' rass Nay gras
Ponce—Pone thay
Rio Piedras—Rée oh P ade' rass
San Luis Potosi—Sahn Loo ees' Poe to see'
San Juan—Sahn Whahn
Sapucay—Sah pooh' ki
Zacatecas—Zah kah tay' kahs

Mission Institutions and Churches

BELGRANO—Ball graan o; CENTRO SOCIAL MORELOS—Sane trow So' see all Mow ray' los; COLEGIALES—Ko lay he all lace; COLEGIO EVANGELICO UNIDO—Ko lay he' o Ah vahn hay' lee ko; COLEGIO INGLES—Enn glace; COLEGIO INTERNACIONAL—En tar naw c o nahl; FACULTAD EVANGELICO DE TEOLOGIA—Fay kul tod Ah vahn hay lee ko day Tay o lo hee' ah; INSTITUTO MODELO—En ste toot' toe Mow day' lo; LA ESPERANZA—Lah Ace pah' rahn sah; LA PATERNAL—Lah Pah turn nahl'; OLIVOS—O lee' vos; SAAVEDRA—Saah vay drah'; TEMPLO CHRISTIANO—Tame plo Krees' tea ahn o; VILLA MITRE—Eal yah Me' tree.

Church Papers

EL EVANGELICO—Ah Ah van hay lee' ko; GUIA DEL HOGAR—Guee ah dale ó gar; LA NUEVA DEMOCRACIA—Lah New á vha Day mow kraw' see ah.

Names of Nationals used in Programs

ANA GONZALEZ, Ah' nah Gon zah' lays; ANTONIO GRACIA, Ahn tone' e oh Gar see ah; ARTURO ANDRADE, Are toor' roe Ahn drah' day; CAMARGO, Kah mar' go; DANIEL LOPEZ DE LARA, Dahn yell' lo' pays day Lah' rah; EUSEBIO RODRIQUEZ, You say hee oh Row drig' ace; FLORA VARGAS, Flow rah Var gahs; ISABEL GALLEGOS, Ees ah bell' Gah yay' gos; JORGELINA LOZADA Hor hay lean' ah Lo sod' dah; JOSE CADENA, Hoe say' Kah day nah; JOSE LOERA Low ah' rah; JOSE MEDINA, Mah dee' nah; JOSE PEREA, Pay ray ah; LEOPOLDO SANCHEZ, Lay oh pole' doe Sahn' chase; MARCELINO MEDINA, Mar say lee' no May dee' nah; MARIA DE JESUS VALERO, Ma ree' ah day Hay sus' Vah lay' roe; MARIA LUISA GARCIA, Loo ee sah Gar see' ah; PILAR SILVA, Pee lar' Sil' vah.

A Few Spanish Words

BROCHE DE ORO, bro' chay day oh' roe; CARGADORES, car gah door ace; CUICADO See u dahd'; FIESTA, fee ehs' tah; GUARANI Gwar ah knee'; HERMANA, Er mah' nah; HERMANO, Er mah' no; PINATA, Peen yah tah; QUEBRACHO, Kay brah' choh; SENOR Sane yor; SENORA, Sane yor' ah; SENORITA Sane yo ree' tah; YERBALES, Yar baw lace

Youth and Missions

High Lights for Junior High

OW important those junior high boys and girls in your home and in your rch! Many older young people are to war never to return. Junior high s and girls will have to fill in the gap. a very special way they are our great ortunity today. Experiences of war have varying effects on the soldier s who do return. Some will be hard- d and bitter. Some will have deep- ted prejudices regarding the peoples other nations and our own nation's e in a world of nations. Junior high s and girls coming to maturity must so with a background of world-wide pathy, understanding, and truth if we to have a better world.

'erhaps the best place in all the world begin right now to broaden the under- ding and vision of junior highs is in America. Of the two major fields which our government and its related ncies are giving by far their greatest ention today, Latin American relations one. This means that increasingly ools are going to be emphasizing Latin erica. One superintendent of an east- high school stated that in his school *ry course* is being developed with a cial emphasis on Latin America. In glish, Latin American subjects for mes are encouraged and special study nade of Latin American literature. In , special emphasis is given to Latin erican art, and so on through all the rses.

here are things about Latin America t Christian young people need to know t may never be taught in the public ool. These are things that are even re important than what they will learn school. It is the business of the rch to see that young people know se things. Otherwise, attitudes (and er all facts are important only as they ate attitudes) will be one-sided and judiced.

e Church Must Not Lag Behind

Any church that fails to have a chal- ging study of Latin America for its ior high young people will not do so ause there is no material available. ere will be some other reason. Do not that you have no organization in ich to engage in the study. You do have to have an organization. Get e adult to agree to work with an in- est group meeting in homes for from r to ten evenings. Or engage in the dy on Sunday morning in an expanded sion for four or more Sundays. There ways when there is a will.

terials for Your Study

The following materials, available from e United Christian Missionary Society, Downey Avenue, Indianapolis, In- na, are available for your study. There many more, but we feel these are the t:

ro Opens the Gate, by Alfred Hein- inger. 50 cents. A course on Mexico.

The Traded Twins, by Robert McLean. 60 cents and $1.00. A thrilling book of adventure in Mexico.

Tales from Latin America, by Frank Mead. 50 cents. Optional. Recommended because it will introduce other countries than Mexico into the study.

Disciples of Christ in Latin America, by Edith Eberle. 20 cents. Recommended because it gives more information about the work of Disciples of Christ than the above interdenominational material can do. Leaders who are readers of WORLD CALL and who have *Yearbooks* and *Handbooks* for reference can get along without this pamphlet.

Using the Materials

Try to get every junior high to read the book, *The Traded Twins.* If this reading can be done before the study is begun, so much the better. Make a schedule for the reading. Keep the book going. Ask each reader to sign his name in the back when he has finished, so that you will know at all times just who has and who has not read the book. This will aid in the circulation. If you cannot get the book read in this way, take several meetings for reading it aloud in the group.

As for *Tales from Latin America,* you can use it both for individual reading and for additional program resources. Information from the pamphlet about Disciples of Christ should be integrated into each program. A committee can have this as its special task, or an adult counselor may take the responsibility. Have a stated period in each meeting—perhaps ten minutes—for a presentation of the information from other countries that has bearing on the subject under discussion. Here is an outline of the course as developed in *Pedro Opens the Gate,* with suggestions for suitable portions from *Disciples of Christ in Latin America* and *Tales from Latin America,* which we shall refer to as D.C.L.A. and T.L.A., respectively, in order to save space.

Part One

Opening Gates to Understanding

Session I. Use information from pp. 37-40, D.C.L.A., to show some of the things that are being done to "overcome language barriers."

Session II. Speak of other "gate-openers" to Mexico and other countries of Latin America, using Chapter I, T.L.A. (if there is time) and illustrations from pp. 19-26, D.C.L.A.

Part Two

Opening Gates to Freedom

Session I. The same resources mentioned under "Session II" above will provide suitable illustrations and facts.

Sessions II & III. Use "Rural Work," p. 28 and "The Leper Colony," p. 36, and p. 47, D.C.L.A. and "Glimpses of Paraguay," p. 45, T.L.A.

Part Three

Opening Gates to Friendship

Session I. Use pp. 17-18, D.C.L.A.

Session II. Tell of friendships formed by a North American in Mexico, pp. 3-8, D.C.L.A.

Part Four

Opening Gates to Cooperation

Session I. Use facts from pp. 9-10; 19-20; 27-28; D.C.L.A.

Session II. Use "Labor in Laguna," p. 33, T.L.A.

Session III. Summarize work of Disciples of Christ in all Latin American countries, pp. 9-16, D.C.L.A.

Seniors and Older Young People

The December, 1942, WORLD CALL outlines the Latin American materials for seniors and older young people. If you do not have this copy of WORLD CALL, and if you have not seen the material, write for information to the Missionary Education Department, 222 Downey Avenue, Indianapolis, Indiana. Ask for information about the packet entitled, *Latin America.* Or better still, just order it! We are very sure you will like it. If you do not you can send it back in a hurry. The price is 65 cents. A copy of *Fun and Festival from the Other Americas* is included.

"Good Manners" Quiz

In the second program as outlined in this packet, *Latin America,* we promise that we will give on this page another suggestion for a way of using the good manners quiz that is included. Here it is. Instead of having the group *say* what it thinks is the right behavior in each situation described, ask for demonstrations! For example, you might ask someone to indicate how he would make his presence known when he goes for a visit at the house of a Mexican neighbor. The person named must demonstrate what he thinks might be the right way. If he uses an incorrect method, ask another to demonstrate, and keep it up until someone demonstrates it right, or until everyone gives up.

Another way would be to ask for anyone to volunteer to demonstrate who thinks he knows how it is done. It might be a good idea to have about four people who "know all the answers" so that they can demonstrate when the group as a whole is unable to arrive at the correct behavior.

The above suggestions will be intelligible only to those who have the packet and who have read pp. 12 and 13 of the pamphlet, "Come Let's Put on Some Interesting Programs about Latin America."

Other Resources

See another page in this issue of WORLD CALL for a list of recommended books, pamphlets, and other resources on Latin America. Note the suggestion for a reading poster on page 14 of the pamphlet, "Look—See! Come—Do!" This pamphlet is in the packet, *Latin America.*

Missionary Worship Service

Theme: The Missionary Message of the Bible

FEBRUARY

The World Sweep of Christ's Teachings (If possible, have before the group a map of the world with the little country of Palestine colored over in gold. Indicate that from that tiny land went forth His world-inclusive teaching. The map, "The Work of the Churches Through The United Christian Missionary Society," may be secured from Missions Building, Indianapolis, Indiana. Price, 25 cents.)

Musical Call to Worship: "Holy, Holy, Holy Is the Lord"

Scriptural Sentences (in which the beloved disciple John remembers some of the Master's own statements as to what he is to all men, expressed in the imagery of everyday things): John 6:51; 4:14; 7:37b; 8:12b; 10:9, 14a; 11:25-26; 14:6. (Omit the "And Jesus said," reading only his direct words.)

Lord's Prayer (remembering that as we pray we declare ourselves brothers to all the world and commit ourselves to bringing his way upon earth.)

Hymn: "Let the Song Go Round the Earth," or "Jesus Shall Reign Where'er the Sun"

Meditation:

When Christ was born in Bethlehem, men of wealth and power and learning and men of lowly estate, representative of various races and classes, were led to worship him or expressed concern over his advent. As he ascended into heaven, his final message revealed his plan that all the world must be reached. And during all those in-between-years, his sayings, his parables, his arguments, his pronouncements as well as his daily doings revealed the far outreach of his plans and desires. If our missionary motives have become confused and indistinct, if our zeal has lessened or our ardor cooled, we will do well to think for a little time together of the world sweep of Christ's message.

In a series of unforgettable pictures, like a frieze on memory's wall, he has painted for us in glowing words the parables of the lost. We see the one lost sheep and the shepherd painstakingly searching the wilderness for it. We see the woman searching for the lost coin and share her anxiety in the thorough house cleaning for it. We stand with the lonely father in his doorway watching, yearning for the son who was lost. Thus Christ impresses upon us his seeking love for all mankind. Yet another picture reveals the servants sent into the highways and byways to compel those to come in who have had no previous opportunity or contact. And finally these pictures reach the fullness of beauty when we see a loving and fatherly God sending his only son into the world that the world through him might be saved. Let us pause and repeat together John 3:16. It is the marvel of this outreaching love that breaks with the beauty of dawning day upon the lives of people who have never known him.

We need to remember today when nations are looking upon one another with hatred flamed by war that Christ spoke ever of the worth of man. "Of more value than the sparrow," he said; "the Sabbath made for man and not man for the Sabbath." He was concerned about the lowliest and most despised and most downtrodden. He would give equal rights to all. Need, not position, was the measure of his service.

And then he taught of man's responsibility to man. The story of the good Samaritan is his good neighbor policy, giving aid wherever it is needed. The elder brother in the parable of the prodigal son reveals to us the seeking love he would have us manifest toward the brother "who was lost and is found." As he went forth to serve, as he sent the twelve and the seventy, so he charges us today to go into all the world, to make disciples, to baptize, to teach, to heal, to bring abundant life to all mankind. Nothing less than a world view can meet Christ's requirements of the Christian today.

This Master of men spoke with assurance of his universal appeal to mankind. Nearing the time of his death certa Greeks came asking to see him. They we symbolic to him of the worthwhileness his approaching death on the cross. the joy and solemnity of that moment saw all men coming to him and cri "And I, if I be lifted up from the eart will draw all men unto me." And throug out the ages wherever men have caug the marvel of his supreme sacrifice f them they have turned to him. A gro of native Congo people sat in darkness o night watching the matchless story of t story of Christ unfold before them "magic lantern." They sat in aw silence, our missionary tells us, until t pictures revealed the death upon the cro and the missionary's voice fitted the sto to the picture. Then a ripple of sou passed over the intent group, murmu that finally rose into the oft repeat words, "for our sakes . . . he d it for us." Christ, lifted up, dra all men unto him. He cannot be co tent until the story has literally go round the earth. And we cannot content until the yearning of his hea is satisfied.

One more thought we must add, t world sweep of Christ's teaching as r vealed in his prayer that his followe might be one. The greatest missiona message that we can preach today is live out his prayer that Christians ever where may be one in Christ. Shall t verses read from that prayer of his to tured soul be our closing thought.

Scriptural Prayer: John 17:20-23.

Echoes From Everywhere

Los Haro

The people visiting our center at Los Haro are constant; they are mostly children. They play awhile, and afterwards are very attentive to a Bible story. One week when the ground was too wet to work, we had several adults. They came asking for books, but were not satisfied, but asked us to tell them "about things we do not know."

We were pleased to have Miss Nunn and Miss Mary Monday visit us; also Señorita Ernestina Delgadillo. But when she told us we could not count on having her services this year, we were, of course, discouraged. Señorita Ana Gonzalez finished her services here with us for a while. Everybody expressed their gratitude to her for her help during these months. We are expecting to have her again when she finishes her work in Chihuahua.

—Florine Cantrell.

Ciudad Garcia, Mexico.

Greetings from Paraguay

When I left home five years ago, I had hoped it might be possible to spend Christmas of 1942 with my family, but things are not working out that way. However, I am planning to leave here soon after school is out and shall reach home along about the middle of January if all goes well. I am thankful to have as a traveling companion Miss Viola Weigh one of the teachers from the Met odist school, Crandon Institute, in Mont video.

We are not making the trip by pla all the way. I will go by boat to Buen Aires where I will meet Viola and fro there by train to La Paz, Bolivia, whe I shall have the privilege of renewing friendship with Lora Garrett Mehlis w was in the College of Missions with and was in both Buenos Aires and Asu ción before her marriage. From there shall go by train and lake steamer acro Lake Titicaca to Peru, visiting the In Ruins in and around Cuzco. That where we expect to spend Christmas Da

It is difficult to realize that the time my departure is so near. I do not da think of all I need to do.

I wish I could say that I will be se ing you all in 1943, but with the limit tions on travel which the war has cause I have no idea how much traveling w be possible for me. Perhaps I can s some of you in some of the state co ventions. At any rate I shall be happ to see as many of you as possible. M father, mother, and one brother, Mert are in St. Louis—or, to be exact, Kir wood, so if any of you should pass th way do look me up.

—Martha Gibson.

Asunción, Paraguay.

reathing Calmness"

All kinds of people come to the Student ater, some to borrow books, others come read, some to play games, and quite a y come to have tea and a chat. I have n surprised this year that so many ne with personal problems, problems the home and in business. I have really t more like a pastor outside the pul- than in it. There is a lot of sorrow l trouble, economic difficulties and will- desire for cheer. Anyone who lives side this little church will always find k winding their way to his home look- for help. A business man called me s morning to say a word of appreciа- n for what we had meant to his family l to ask if it would be all right if en he was out on a walk in this direc- n he could just step into the house l sit down for five minutes to breathe the atmosphere of peace and agreeа- ness. I was really touched for that is at people so much need these days— e minutes of "breathing calmness."

—Malcolm L. Norment.

Asunción, Paraguay.

ew Church Puerto Rico

C. Manly Morton, missionary in Puerto o, has given a splendid report of the v San Juan church. On October 18 rteen young people made the good con- sion, making a total of twenty since church began. The congregation ex- ted to have the new pews within four eks at a cost of $550 to be paid for ally. About $450 was already in hand in good pledges. Work was going for- rd to have the other $100 in hand so y could pay cash. This is the first urch we have opened in Puerto Rico h the more substantial middle-class ople.

ew Work in s Angeles

Mr. and Mrs. Dan B. Genung, Jr., ar- ed in Los Angeles about the first of tober to undertake the development of new work in the buildings formerly occupied by our Japanese congregation. In recent letters from Mr. Genung he reports as follows: "Average attendance in the kindergarten during October was 25. The average is lowered, however, because of small Saturday attendance. Difficulty is being experienced in securing adequate custodial help. The playground is busy each day from three o'clock on. A club of twelve-year-old boys has been formed. Younger boys are at work on a play. Girls are interested in volley ball and fistball. The first worship service was held on Sunday, November 1. The Junior assembly room was fixed up for the purpose. Two children came on time, two came late, and two came after everything was over! On November 8 the attendance was: six Chinese, four Mexicans, one Negro, one Caucasian—total of twelve."

Historical Sunday

At a recent meeting of the administrative officers of the Disciples of Christ Historical Society it was suggested that churches observe the third Sunday in January, 1943, as Historical Sunday, and that ministers be asked to preach an appropriate sermon on an historical theme. An observance of such a Sunday should awaken in the consciousness of the brotherhood an appreciation of our plea which is more or less lacking at the present time. With renewed appreciation for our history should come an interest in the collection, preservation and use of our historical materials, which should result in valuable books, periodicals, pamphlets and manuscript records being sent to one of our several collections, or to the Curator of the Historical Society, for safekeeping.

—Claude E. Spencer, Curator.

Canton, Missouri.

China's "War Babies"

China's real "war babies" are the children of her guerrilla families in the Northwest Border Region. They were born into a life of constant danger, in an isolated mountain region hemmed in on three sides by the enemy, and they are growing up to the sights and sounds of warfare. Strangely enough, these Chinese war babies are thriving on danger. From the looks of them, in photographs just arrived, they are the plumpest and the rosiest of all China's children.

Mme. Sun Yat-sen, second of the famous Soong sisters and widow of the founder of China's Republic, interested herself in these children five years ago. Thanks to her continuous efforts, 60 day nurseries are in operation in this Border Region, and more than 1,000 small guerrilla children are now being looked after. The fathers of most are guerrilla soldiers and most of the mothers work in war industries.

Nursery staffs for these Border Region nurseries consist partly of the children's own mothers, and partly of outside workers. All are sent first to the First International Peace Hospital for three months' training in child care and child hygiene. Some are given courses in kindergarten education.

—United China Relief.

Hidden Answers

1. What dangers are the colleges facing these days?
2. What per cent of the Emergency Million goal has been raised?
3. Where is the Union Publishing House located?
4. What has Dr. Navarro Monzo said about the Bible in South America?
5. To what does "140 out of 726" colleges refer?
6. Name some of the ways the Christian Board of Publication serves the brotherhood.
7. How long has Dr. Lemmon been literary editor for World Call?
8. What missionary families have children at Transylvania College?

In Memoriam

Orla E. Peters, September 30, 1942, Savannah, Missouri. Life member of church, and such a "grand good father and friend." Father of Mrs. H. R. Howland of Denver, Colorado.

Mrs. Ralph Blanchard, November 26, 1942, Macon, Missouri. Active in all departments of the church since a small girl. Age 47.

Mrs. Kate Errett Roberts, October 27, 1942, Carnegie, Pa. State treasurer of Pennsylvania C. W. B. M. for 17 years, and always interested in the missionary cause. A niece of Isaac Errett. Active member of First Christian Church, Crafton, Pa. Age 85.

Miss Stella Kincheloe, October 28, 1942, Mayview, Missouri. A sincere Christian, greatly missed by every department of the church. One who lived for others.

Mrs. R. V. Saylor, October 26, 1942, Brazil, Indiana. Devoted and loyal member of First Christian Church at Rockville and the missionary society. Wife of former pastor, and highly esteemed by all. Age 50.

Martha Elizabeth Cross King, October 27, 1942, Fairbury, Nebraska. Mother of Mrs. G. J. P. Barger of Washington, D. C., formerly a missionary to Africa. Mr. and Mrs. King were pioneers in Nebraska and Iowa. Mrs. King's chief interest beyond her home was the church in all its work. Age 97.

Mrs. Charlotte Ellen Hancock, November 2, 1942, Pittsburgh, Pa., was president of the missionary auxiliary of Beechview Christian Church for 11 years. Secretary of the Brookline Chapter No. 117, Order of the Eastern Star for 20 years.

Mrs. Carol Sanford Fish, November 13, 1942, New Orleans, La. Active member of the St. Charles Avenue Christian Church. Her life was filled with kind deeds and loving service for the Master.

Message from Dr. Henderson

A message was received recently by C. M. Yocum from Dr. A. G. Henderson, interned in Germany:

"Life goes on here much the same. The medical work keeps us quite busy and there are many other interests which help to keep one from going stale. My turn to preach at the Sunday morning services comes round about every two months. This is a very needy mission field but there is much resistance to the Word of God. In spite of that we have definitely felt the workings of the Holy Spirit in many of our gatherings. I am very thankful and appreciative for your prayers and would ask for their continuance."

Helps for Leaders of Junior Groups

These pages bring to you helpful materials for your use in planning with your Juniors for their study during the month of February—Leaders Who Came to Serve. The children's program plans and materials are published in the January 24 and 31, February 7 and 14, issues of the King's Builders Section of "Junior World." The outlines of the sessions given here will guide you in your advance planning at this time.—Mabel Niedermeyer.

Leaders Who Serve Today

Purpose and Scope

The purpose of this unit of study is to help boys and girls to understand that God has only one way to bring in his kingdom of love and peace on earth, and that through the willing, thoughtful, whole-hearted work of those who love him and try to do his will.

The first session will point to Jesus as the one who set an example of this willing service and who thought in terms of God's purpose for his children. Two sessions will introduce to the boys and girls people who are doing things to bring about a better understanding of God's plan for the world and of his desire for health and hopeful living for all his children in every corner of the earth. Some of them are doing hard and dangerous things for God, following closely the pattern of Jesus. Others are doing everyday things in their own community, which are quite as important. The conclusion of the study should be that God needs all of us to help him to make a better and happier world.

The lives of missionary leaders and nationals of our church are to be a part of this study. Our missionary biography sets will give you splendid resource material for this phase of the work. Back and current issues of WORLD CALL, and other materials in the missionary file of your church will also be of value at this point.

Begin gathering those materials together now as you make your first plans for this study. It would be well to call upon some of the Juniors to help make a temporary resource file for this study.

If your Juniors or another group in your church made a scroll of our missionaries in China—"Write Their Names in Shining Letters"—that former study may be brought into this discussion of "Leaders Who Serve Today."

Possible Activities

Making a Roll of Honor of Leaders Who Serve Today. It is suggested, also, that there might be an Honor Roll of Juniors, made up in terms of certain qualities of leadership. These qualities might be willingness to do what is asked of them, dependableness, working unselfishly with others, etc.

Guided Bible study. Studies of the Scripture references should be important items in the program procedures.

Discovering Ways in which followers of Jesus may work. Pictures of missionaries and of missionary work in home and foreign fields may be used in bulletin or poster form. Pictures, also, of ways in which present-day Christians show their love for humanity may be featured, Red Cross, Community Chest, church organizations, and so on.

Books and Literature for the Reading Table. A good Bible Story Book, such as *The Story Peter Told* by Elsie Ball, *Missionary Heroes* and *Paul the Dauntless* by Basil Matthews. For current stories of missionary work, have copies of your church missionary publications. The children should know these publications.

January 31—Jesus Came to Serve

In this session the children will be thinking about Jesus as the greatest of all leaders, who helped people, healed their sicknesses, and talked with them about their personal problems. Children need to see Jesus at work, not merely telling others to work. Said a Junior, "Jesus just sat and talked to people, didn't he?" To which the teacher quickly replied, "What about those long walking trips he took from one town to another? Remember the time he washed his disciples' feet when they came in from the hot, dusty road?" This child needed to get a real picture of the vigorous personality of Jesus.

It is suggested that a picture of Jesus be selected for the worship center. Perhaps there may be one in the Junior or Primary picture sets, preferably of one of him teaching or healing.

Have some good, stiff paper to be used if the children decide to make the Honor Roll. Poster paper is best. The Juniors will need your guidance in seeing through this plan of building the Roll of Honor.

Program for the Meeting

Quiet music
Hymn.—Brother of all the world.
Scripture.—Luke 4:16-19.
Offering
Junior Leader's Talk
Hymn.—Tell Me the Stories of Jesus.
Two Stories about Jesus.—(Told by Juniors.)
Discussion.—(Led by Adult Leader.)
Prayer

In the discussion following the stories, you might like to recall that at the time of the story of Jairus' daughter, Jesus was the center of a great crowd of people. They were listening to him talk. Perhaps he was tired. Would it have been easy for him to say he was too busy to go to the house of Jairus? The children may know instances of doctors going to see the sick at all hours, or you may think of such a story. Guide the boys and girls to see that followers of Jesus are doing the same kind of things he did. Ask if they think it took courage for Jesus to drive out the money changers in the temple. Present-day honest, courageous Christian judges are giving fair decisions and just punishments in this day. Ask, how about you? Are you a good leader? Do you stand for the right?

Ask someone to turn to Mark 10:45 and read it.

Assignment for the next meeting. Ask the boys and girls to try to find out about some people who are serving in a special way. They might be missionaries. They might be welfare workers in the community. Suggest that they bring written stories about such people, which could be used in a Junior Record Book.

February 7—Leaders Who Serve Today

The purpose in this and the next meeting will be to discuss people who are serving God and their fellowmen today. In the children's resource materials there are stories of individuals and groups who are doing outstanding work. You will undoubtedly wish to suggest others. There might be a missionary whom the children should know personally. There may be people of national renown in your own community or church. In your talk, which you will see is a part of the program, you may wish to introduce some names not mentioned otherwise. Keep in mind the purpose of the unit, but encourage discussion and suggestions.

A suggested outline for your talk:

1. Jesus was thinking always of people who were in need. The Bible said "he had compassion on them." He was sorry for their suffering. He wanted them to have opportunities for happiness and safe living.

2. Leaders who serve today have this same feeling. Missionaries in all parts of the world are working to bring about better living conditions for the people. Doctors, teachers, preachers are all striving to help people to find the way that Jesus taught.

Tell an incident of a missionary doctor or evangelist at work.

Program for the Meeting

Hymn.—Forward Through the Ages.
A Bible verse to say together.—Serve the Lord with gladness.
Come before his presence with singing. (Psalm 100:2.)
Hymn.—We've a Story to Tell to the Nations (last stanza).
Adult Leader's Talk
Scripture.—Matthew 22:37-40; Luke 6:31; John 15:17; Luke 25:37. (Read or told by four Juniors.)
Hymn.—This Is My Father's World.
Prayer by Junior Leader
Offering
Three Reports by Juniors
Discussion
Closing prayer.—(By Adult leader.)

In the discussion period, you will see that some questions have been suggested

r the children to discuss. Many public hools use stories from DE KRUIF'S ICROBE HUNTERS and HUNGER FIGHTERS. he story of George Hoffer may be fa- iliar. Direct their thinking to the idea at God is working through such men l. Hoffer and Higginbottom.

February 14—Leaders Who Serve Today

This is an excellent opportunity for you bring to your Juniors the names of me of the Chinese, Japanese, Indian and frican nationals, in the stations where ur church is working. List them on the ackboard or wall chart, tell something their work. Let the children decide hether or not they shall be put on the onor Roll. No doubt they are familiar ith the names of the missionaries who rved in these countries before they were mpelled to return to this country, those Japan and China. They may want to ggest that these go on the Roll. You ay have to suggest that one from the oup represent the entire group, to con- rve space.

In the discussion period it is suggested at the group consider the various kinds Christian leaders there are in the urch. You will need to help them in mpiling such a list. This period will rmit you to get before the children the any ways in which workers may serve.

Program for the Meeting

Work Period
Quiet music
Hymn.—Lord, I Want to Be a Christian.
Verses from the Bible about being a Christian (from those you have had in the programs)
Gloria Patri
Hymn.—Forward Through the Ages.
Reports by Juniors
Discussion
Directed Prayer
Offering
Story.—A Boy Who Served (Told by Adult leader or a Junior).
Closing Prayer or Hymn

February 21—God Needs us to Serve

Read again the purpose of this unit of work. Unless the boys and girls come to an understanding of their responsibility as Christians to carry on the work of Jesus in the world, they will not have gained the full value of the program plans. Toward that end today you will make an Honor Roll for the Juniors, not writing names but listing the type of Juniors who are qualified for that honor. Suggestions are given in the Junior materials, such as, "A Boy or Girl Who Works Unselfishly for Others."

Read over the plan suggested for the dedication of the Honor Rolls. This may be made as elaborate as you wish. Add your own suggestions. If your minister cannot lead this service, you will need to take that part in today's meeting.

The discussion should be guided to the ultimate conclusion that God has a place for all kinds of workers. Old and young, people with special gifts, or just everyday folks, all can serve him acceptably and loyally. Never before in the history of the world were Christian leaders needed as they are today. Surely we can hope and pray that the generation to which these children belong may be trained to know and to pass on the way for which Jesus longed and prayed.

Program for the Meeting

Quiet music
Hymn.—Growing Like Jesus.
Junior Leader's Talk
Study of the Roll of Honor.—(Led by Adult leader.)
Making a Bible Study.—John 6:1-12.
Junior Roll of Honor.—(Led by Junior leader.)
Prayer of Dedication for both Honor Rolls.—Minister.
Litany of Thanksgiving for Leaders who Serve
Hymn Response.—Hear Our Prayer.
Offering
Hymn.—Lead On, O King Eternal.

World Call News Room

(*Continued from page* 34.)

issionaries to Puerto Rico. They are in harge of religious activities at the Mis- on.

Graham Chapel, Missions Building, In- dianapolis, was the scene of a lovely wed- ng on December 10 when Katie Lou ellison and Cadet Warren Dailey were arried by the bride's father, M. Owen ellison, executive secretary of the depart- ent of religious education of the United ociety. Katie Lou's twin sister, Betty e, was her attendant. Cadet Dailey is bombardier and navigation training at g Springs, Texas. Mr. and Mrs. Kel- on celebrated their 31st wedding anni- rsary on the same date.

Mrs. Wilbur C. Parry, Indianapolis, re- ntly underwent a major operation and now making rapid progress toward re- very.

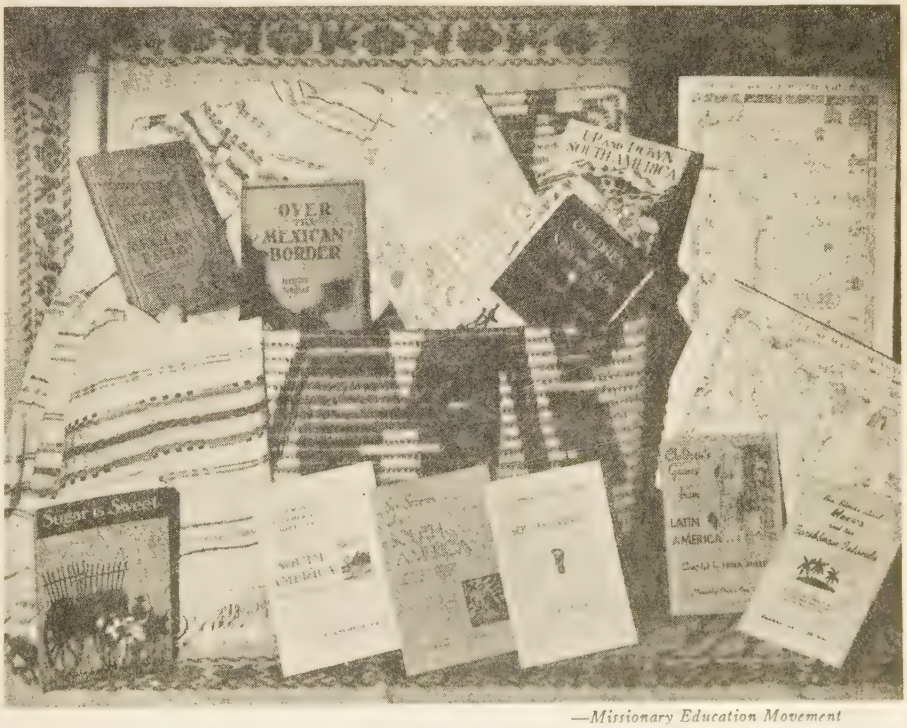
Only recently did we learn of the pass- g of Orla E. Peters, the father of Mrs. R. Howland, state secretary of wom- 's work in Colorado and Wyoming. Mr. ters was an active member of the church Savannah, Missouri.

Another casualty in the United Society's mily—Mrs. W. R. Holder is suffering om a double fracture of a bone in her g. The accident occurred December 13 en she fell on the icy pavement. She resting comfortably at her home.

A Basket of Books from Latin America

A black and white photograph cannot give the mind's eye a picture of the brilliant greens and reds, the vivid yellows and blues, which radiate from the Latin American basket with its accompanying decorations and from the covers of the children's books which surround them. However, it does give a clear idea of the kind of material that is now available for the use of children and their leaders who are studying about Latin America. The books and maps here pictured will present to the children a great deal of useful information about our neighbor countries and about the influence of Protestant missions there.

See book reviews on page 31, and materials listed on page 32 of this magazine.



—Missionary Education Movement

Viewing Victoria Falls, left to right: Grace, Margaret, Lauretta, Maurice Baker and Mrs. D. H. Baker; Mrs. L. F. Jaggard and Dr. Jaggard

A Furlough Substitute

By DONALD H. BAKER*

GREETINGS from the City of Gold! In this large city of Johannesburg with a combined native and white population of a half million, surrounded by its skyscrapers, we pretend to be on vacation in the good old U. S. A. It is, actually, U. S. A. (Union of South Africa). We think of it as resembling one of our live, growing, western cities. It is only fifty-six years old, and its many reinforced concrete buildings in the modern style stretch up six, eight, ten, fourteen and eighteen stories. Aside from the apartment houses, the dwellings are largely one-story bungalows, sprawling out for miles in all directions.

With a climate which barely reaches freezing in its coldest weather, in spite of its 6000 feet of altitude, verdure decks its streets and parks, and many flowers grace its gardens throughout the year. Never have we seen a city with as many neighborhood parks and playing fields, and as much playground equipment. The city covers a number of low, steep hills, with beautiful views and glorious sunsets. Our boarding house is situated on one of these hills, which, we are told, is the actual divide between the Atlantic and the Indian Ocean watersheds. Rain from the back half of the roof goes to the Atlantic, and from the front half to the Indian.

From our windows, we look out over the plateau to the row of gold mines and their huge man-made mountains of waste rock and powdered rock dust. These unsightly residues are the most conspicuous evidences of the huge industry which stretches for sixty miles.

Unfortunately for this rapidly growing and remarkable country, it faces enormous racial difficulties. First, there is the division of its white population almost half and half into Dutch and English, separating it linguistically, tempermentally and politically. Then, as if that were not enough, the native Africans outnumber the whites several times over, and the estate of many of them is not much better than that of those we know so well in Congo. Again, there is a large class of colored people, the mixture of several races including white blood, which is becoming increasingly vocal in its demands for a higher scale of living. Finally, there is a large group of Asiatics, largely Hindu. Only with true Christian grace can all of these problems be solved wisely and well by the white citizenry of this wonderful country.

We have been here since early August, and expect to leave in mid-November for our return to Congo. But let us tell you a little of our trip south. Heretofore, we have always gone to and from Mondombe by steamboat on our river. Our usual route would be: west to the Congo River one week, southwest towards the Atlantic a couple of days, east by another branch river a week, and finally by rail for four days to Elizabethville in the southeast corner of Congo.

Due to the fact that our own region now has a motor road and a few motor vehicles, we were able to strike out overland to the south and cut across country about 600 miles in one week's time, to the middle of the railroad, within two days' travel of Elizabethville. At the end of the first three days we were practically out of the forest and traveling over much more open country through miles and miles of cotton fields. At three different rivers our auto truck was ferried across on rafts made of planks nailed upon large native dugout canoes. An intermediate stretch of 13 miles lacking motor road broke the continuity of our auto travel at the edge of our Mondombe region. This we made on tepoy and on foot through the forest over a tiny footpath.

Dr. and Mrs. Jaggard of Monieka had come to Mondombe. They joined us in our trek overland and south to Johannesburg.

We spent three nights as guests of English missionaries along the motor road. Their friendliness and hospitality were greatly appreciated by us, and we wished to linger long enough to see the various phases of their work. The week end was spent at Muto-to, a highly developed central station of the American Southern Presbyterians. What an inspiration it was to be in a group where there was a liberal sprinkling of new missionaries! It was nice to meet fellow countrymen who speak our language and share our love for Africa, and who understand our enthusiasm for layer cakes and ice cream.

And so to Elizabethville, a growing town in the midst of huge copper mines. Here we received vaccination against yellow fever, accustomed ourselves to automobile traffic, bought a few items of necessary clothing not available in the jungle stores, donned our heavy clothes, and all took head colds.

Thirty-six hours of railroad travel to the south put us at the Zambegi River near the "smoke that thunders"—the native name for the huge cataract of the Victoria Falls discovered by David Livingstone. We stayed at the near-by town of Livingstone for a week, and made two pilgrimages to the mile-long falls. We were awed by the gigantic proportions of their huge gorge, charmed by their shifting rainbows, and thrilled by their majestic beauty.

Two more days' travel over this dry Oklahoma-like plateau put us in Johannesburg. Here we tumbled again into chilly weather—the end of their winter.

We are having a little difficulty in habituating ourselves to tea six times a day. Because of the war, it is no longer served the seventh time, at nine in the evening! One pronounces "baby," "bigh by," and "go," "goo" and, like the native languages which have no "r," one drops that letter whenever possible. Before we finish two words they spot us for Americans, and they enjoy our brogue as much as we do theirs.

We have had eyes examined, teeth repaired, and medical examinations completed. In between these visits, we have taken three of our birthdays as excuses for picnics and, without excuse, a number of very pleasant diversions. One of these for the children was the trip to the circus and a ride on the merry-go-round. A very fine zoo, a splendid public library, the parks and playgrounds, and the movies have all contributed to our pleasure. We have enjoyed the music and worship in the churches here. We have read several books interpreting the history of this country. In a bookstore, we met our old friend, Dr. Davis' *Ten Years in the Congo*, masquerading under the title, *A Congo Doctor*. It has been translated into genuine English by its London publishers!

In a few days, Miss Georgia Bateman and Mrs. Clark should be coming through here from Cape Town, and soon we shall start back to Congo. We expect to spend a month with the E. B. Smiths at Lotumbe, and then to resume our work at Mondombe. Having already served an extra year, we shall then have only one more year before furlough time again. We hope that it may be in America.

Mrs. Jaggard looks at the main cataract of Victoria Falls

*Dr. and Mrs. Baker, missionaries at Mondombe, Belgian Congo, have been prevented, because of the war, to return to this country for their regular furlough. As have other missionaries unable to come home, the Bakers took a brief vacation in South Africa to get medical attention and rest normally received in the homeland.

News from the N. B. A. Homes

MANY of the boys from the six Homes for Children maintained through The National Benevolent Association of the Christian Church are in the services of their country. The long list grows daily as their number is called. The Colorado Christian Home, Denver, reports 4 in the Navy; 3, Marines; 4, Army; 2, Air Force. Mrs. Henry, superintendent, says: "I am sure there are many others." The Christian Orphans' Home, St. Louis, lists about 50. Julian Jaggard, whose parents are missionaries in the Belgian Congo, was the latest to go from this Home. Juliette Fowler Home, Dallas, Texas, reports 34. Mrs. Anna Garver Thorpe, superintendent of the Cleveland Christian Home, speaks of a long list among which are two brothers, Wayne & Carson Robbins. Carson is in Honolulu with the Engineering Department. Wayne is stationed in Dayton.

Miss Sue Steiner Hook reports a Service Flag for the Southern Christian Home in Atlanta, honoring their boys in service, a list which grows steadily as older children are enlisted. Mrs. Alice Scott, Child Saving Institute in Omaha, Nebraska, says: "Robert, our boy in the Marines, is in Alaska. Marvin, our Sailor, is in the south Pacific."

The Children's Homes have cared for the children of missionaries while their parents were on foreign fields, and the Aged Homes have served, and are serving retired missionaries. At present Miss Mary Kelly, missionary to China for many years, is residing at the Florida Christian Home. She is teaching a Bible class, gives beautiful devotionals and is proving a blessing to the family. Theodore Waters, a Canadian, and for many years a missionary in Australia and the South Sea Islands, is now a member of the family at the Illinois Christian Home. He is very frail.

The National Benevolent Association of the Christian Church has established a policy for its Homes for the Aged in that each member has a six months' period in which to adjust himself to the Home life. After six months the guest is asked to appear before the Home Board of Supervisors and is given an opportunity to express himself. If he is not satisfied with his surroundings he may withdraw from the Home. At a recent meeting of the California Christian Home, several guests appeared before the Board of Supervisors. Among them was Thomas J. Evans from the Hollywood-Beverly Christian Church. He expressed himself as being so happy in the Home. About 2:00 A.M. the next morning, he called the nurse saying he had an attack of indigestion. She spent several hours with him and he seemed free from pain when she left his room. A little later, when she went to see how he was feeling, she found he had passed away. He was buried in the Hollywood Cemetery with Dr. Cleveland Kleihauer officiating at the service.

Churches Unite to Assist Chaplains

AN INTERDENOMINATIONAL program and organization for use by chaplains with the Protestant men in the army and navy was launched in Washington, D. C., on November 11, 1942. This new organization to be known in the armed forces as the Service Men's Christian League will provide Bible study material, discussion outlines and other helps for chaplains to use at their discretion. It will provide a means of bringing together Protestant men so that through association they may fortify their religious life.

The plans for the Service Men's Christian League represent a new high level of interdenominational cooperation in America. It is being hailed by chaplains and church officials alike. A high ranking chaplain describes it as "the most useful instrument which Protestantism can provide for 90% of the Protestant chaplains in the service."

The Christian League is sponsored by the Federal Council of the Churches of Christ in America, the General Commission on Army and Navy Chaplains, the International Council of Religious Education, and the World's Christian Endeavor Union. Representatives of over forty denominations have been working on the program for the last six months.

At the present time the staff has been loaned to the League by the cooperating organizations. Ivan M. Gould of the International Council of Religious Education, Chicago, is the new General Secretary; Carroll M. Wright, Executive Secretary and Treasurer of the World's Christian Endeavor Union, Boston, is the Executive Secretary and Assistant Treasurer; and Dr. F. L. Gibbs, from the Methodist Board of Christian Education, Nashville, is the Field Secretary.

The National Council of the Service Men's Christian League is composed of twenty-five people from the cooperating denominations, and five high ranking chaplains of the Army and Navy as Advisory Members.

The Christian League will be comparable in the Army and Navy to the Sunday school, the Men's Bible Class, or the youth or young adult organization in the local church. The chaplain will have a relationship similar to that of the minister in the church. The League's major purpose will be to supply program material and literature to chaplains for their use.

Provision has been made for units formed with the WAACS and the WAVES to be known as the Service Women's Christian League. The headquarters for the Leagues are at 1703 Chestnut Street, Philadelphia, Pa.

WORLD CALL WEEK
January 24—30
Have you ordered your program helps?

No Cause, Organization or Institution, not even the Church, can succeed beyond the intelligence and the vision of its *Leaders.*

PHILLIPS UNIVERSITY

Offers to leaders

- Fully Accredited Work
- Personalized Guidance
- Fine Friendship in a Christian Atmosphere of Understanding

Christian Education the Hope of the World

Book Chat

(*Continued from page* 23.)

Some Good Stories

THERE ARE SERMONS IN STORIES by William L. Stidger. Nashville. Abingdon-Cokesbury. 254 pp. Price $2.00.

FIFTY-THREE SUNDAY TALKS TO CHILDREN by Joseph A. Schofield, Jr. Boston. W. A. Wilde Co. 203 pp. Price $1.50.

DRAMATIZED STORIES OF HYMNS AND HYMN WRITERS by Ernest K. Emurian. Boston. W. A. Wilde Co. 305 pp. Price $2.00.

STORIES OF OUR NATIONAL SONGS by William J. Hart. Boston. W. A. Wilde Co. 70 pp. Price $1.00.

Volumes of stories are always an important portion of every individual or institutional library of religious books. While these four volumes vary in content and aim, each is important and well worth owning. Dr. Stidger is a talented preacher and his stories are for adult sermons, vividly stated and emotionally gripping. They are certain to do service in many a sermon. Dr. Schofield's sermons to children are more conventional, textual and homiletical than many such sermons, but they are well stated and introduce an interesting method of preaching. They are certain to prove useful to those who desire to preach to little folk. The *Dramatized Stories of Hymns and Hymn Writers* are short, one-act plays with the hymn author as the chief character with the drama produced out of the emotional conflict. Our four great national songs are used as the material for a fine little book, dealing with origins, history, striking episodes, and a biography of the author. *Stories of Our National Songs* is a valuable little book.

C. E. L.

THE CHRISTIAN AND THE WAR by Charles Clayton Morrison. Chicago. Willett, Clark & Co. 145 pp. Price $1.50.

The editor of the *Christian Century* is always very provoking. The militarists were provoked at him before the war and considered him one of the leading pacifist influences of the country. When the war came he wrote a series of trenchant editorials which provoked the pacifists. He developed the theory of tragedy, which in the midst of dramatic unfoldment makes involvement unavoidable and ethical decisions previously reached no longer valid. To the pacifists this was pure rationalizing. This much must be said. When a history of these times is recorded and men discuss the way in which the Christian church met the crisis, this collection of editorials by Dr. Morrison will be indispensable.

C. E. L.

MAN DISCOVERS GOD by Sherwood Eddy. New York. Harper & Brothers. 270 pp. Price $2.50.

There is no limit to Dr. Eddy's intellectual courage. He is willing to try anything. This time he writes biographical sketches of those who have apprehended God from Plato to Albert Schweitzer. The 200 pages of biographical material is prefaced by an important chapter indicating the author's conception of revelation. The book is positive and helpful. The conclusions are sometimes abrupt and dogmatic. The research involved must have been very arduous. There are limitations here on the side of judgments and opinions but it is a worthwhile production and very readable.

C. E. L.

CHRISTIAN SYMBOLISM in the Evangelical Churches, by Thomas Albert Stafford. New York-Nashville. Abingdon-Cokesbury. 175 pp. Price $2.00.

The author has done a genuinely helpful service in producing this volume. Architects and builders are putting more and more symbolism into Protestant churches. It has been difficult to find sources of explanation of the meanings of this symbolism. It is lost on many ministers and most congregations. This book is splendidly written and well illustrated with many drawings. Even the jacket is interesting. There is a good arrangement of contents, complete listing of illustrations, and a full index.

C. E. L.

FIVE MARYS by Isabel Warrington Heaps. New York-Nashville. Abingdon-Cokesbury. 101 pp. Price $1.50.

This lovely book has five chapters on the five Marys of the New Testament. These chapters are accompanied by reproductions of five water colors by David Roberts, an early nineteenth century painter. The essays are attractively written, the Scripture texts are appended, and the printing is distinctive. It is an attractive gift book.

C. E. L.

Books Received

OUR ETERNAL CONTEMPORARY, by Walter Marshall Horton. Harper & Brothers. New York. $2.00.

THEN AND NOW, by John Foster. Harper & Brothers. New York. $1.75.

A WARRIOR LAWYER, by Frank M. Lowe, Jr. Fleming H. Revell Co. New York. $2.00.

AISHAH, by Nabia Abbott. University of Chicago Press. Chicago. $2.50.

ANSWERING DISTANT CALLS. Edited by Mabel H. Erdman. Association Press. 347 Madison Ave. New York. $1.50.

LATIN AMERICA, Its Place in World Life, by Samuel Guy Inman. Harcourt, Brace and Co. New York. $3.75.

PEDRO OPENS THE GATE, by Alfred Dixon Heininger. Friendship Press. New York. 50 cents.

TARBELL'S TEACHERS' GUIDE 1943, by Martha Tarbell. Fleming H. Revell Co. New York. $2.00.

QUESTIONS AND ANSWERS CONCERNING THE JEW. Anti-Defamation League. 130 North Wells St. Chicago.

A New Year's Proclamation

A New Year has moved in upon us—And we want Christian Democracy to survive in this land which we love so much—So Christian Education is more than ever necessary today.

In this, cooperative effort is necessary—And we have pledged the Christian Board of Publication to support the agencies that report to our International and State Conventions because:

1. These Missionary, Benevolent and Christian Educational agencies represent the cooperative work of our people.
2. These conventions are more nearly representative of our entire brotherhood than anything else we have.

Bethany Teaching and Program materials are the product of this cooperative effort. Representatives of the above causes, pastors and educational leaders in both our small and large churches, college professors, and others cooperate with our editorial staff in preparing Bethany materials.

They ring true to the clarion call of our pioneers who declared, "We take the Bible, the whole Bible and nothing but the Bible as the foundation of all Christian union and communion."

It will continue to be our policy to use profits that accrue from the sales of these materials only to increase our service facilities—Or to support financially the Missionary, Benevolent and Teaching agencies of our Brotherhood.

We are sure our policy meets with your approval—So we ask your support. If all classes in your Sunday school are not now using Bethany materials—Switch to these supplies next quarter. Or if you have been ordering supplies from any source other than your own Brotherhood Publishing House—Start right now ordering all materials from that institution which stands solidly behind your local church and the cooperative organizations which your church supports.

CHRISTIAN BOARD OF PUBLICATION, St. Louis, Mo.

THE 1943 OFFENSIVE

THE PENSION PLAN OFFENSIVE IS TWOFOLD

First, "to consolidate the gains"
Second, "to win additional strong points from the enemy."

The GAINS Are Most Encouraging:

New 2½% members for 1942 (To November 24th)—203
New 8% members for 1942 (To November 24th)—247

THE ENEMY FOR 1943:

Enemy No. 1. PROCRASTINATION. Many ministers and churches who know they should join put it off, postpone to a more "convenient season."

Enemy No. 2. THE INSURANCE BUGABOO, "I can do better through life insurance." This group is thinning out, a few remain. No minister of any age on any salary can do as well through commercial companies.

Enemy No. 3. WE CAN'T AFFORD IT. Any minister can, if he will, pay 2½% of his salary to protect himself, his wife and his children. Any church can pay the 8%, if it will. This alibi must be removed.

Enemy No. 4. LET THE PREACHER CARRY HIS OWN INSURANCE. No great commercial or industrial concern in America ever says that any more. Shall railroads, steel mills and coal mines lead the church in social conscience?

Enemy No. 5. TAXES AND WAR BONDS COME FIRST. But the church must go on. God has a priority on the first tithe. That tithe will care for all the expenses of the church and its institutions, including the 8%.

The whole church needs the whole ministry. The total ministry needs the 8%. Every church can pay its 8% share.

JOIN IN THE 1943 OFFENSIVE—START THE NEW YEAR RIGHT
SEND 2½% AND 8% CHECKS TO

PENSION FUND OF DISCIPLES OF CHRIST
800 Test Building, Indianapolis, Indiana

still $2.50
for a fine single room with bath
$3.50 to $7.00 Double
1000 ROOMS · 1000 BATHS
Write for Maps and Booklet
George H. Newton—Manager
Prince George Hotel 14 East 28th St. New York, N.Y.

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Tarbell's 1943 TEACHERS Guide
LARGEST AND BEST IN THE WORLD
"Indispensable for its thoroughness, deep spiritual insight and ability to present the heart of the lesson" —Watchman Examiner
Cloth $2.00 Postpaid
At all book stores, or
F. H. Revell Co., 158-5th Ave., New York

Money for Your Treasury
Over 2,000,000 SUNFLOWER Dishcloths were sold during 1941 by Ladies' Aid, and members of Sunday Schools and Young People's Groups. Finest quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of U. S. WAR BONDS.
Sample Free to Official
SANGAMON MILLS
Est. 1915 • Cohoes, N. Y.

HEADQUARTERS for CHOIR GOWNS
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ALTAR APPOINTMENTS
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NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
1321-23 ARCH ST PHILADELPHIA, PA

The Story of a Dollar Bill

WELL, here I am again, always turning up like a bad penny. But enough of that, I want to tell you the story of my life.

When I first came from the treasury I happened into the pocket of an elderly man. There were many more like myself in that purse and do you know, sometimes weeks went by before I got a breath of fresh air!

One day this man's daughter told him that he should not carry so much money around with him so he put us in the bank. There we were counted and recounted, stacked and restacked. Life seemed very dull indeed. Then one day a lovely young girl came into the bank and gave the teller a little slip of yellow paper. I think he called it a check. I was paid out with some of my larger brothers and sisters then and there.

I thought life was really going to begin for me now! But there I was, in that purse for nearly two weeks with powder, rouge, lipstick and all sorts of things. Life was not very rosy here either, except when I got near the lipstick! The young lady finally decided to spend me and spend me she did—for a theatre ticket. Next morning I found myself in the bank again.

I was certainly becoming discouraged, for as yet I had been unable to do any good in the world. Finally, one morning Mrs. Jackson came in. I had heard the teller speak of Mrs. Jackson a number of times. He and the teller at the next window talked often of how much money she had and how much she spent. I was very glad indeed when I was paid out to her for I thought I would surely be used for some worthy cause.

For a few days I was quite satisfied in her purse for there were many interesting things to see. There were two tickets to a bridge party, and do you know they cost 50 cents apiece! Then there were two little red stubs and I knew she had been to a musical show. In her date book were several appointments for luncheon in exclusive places, an appointment at the hairdresser's and club meetings. Somehow, I didn't much want to go to any of these places.

Now Mrs. Jackson always told people that she didn't believe in foreign missions as there is enough to be done here at home. (As a matter of fact, she didn't do much about that either!) In October, Mrs. Wentworth, finance chairman of the Women's Council, was launching a campaign to get pledges for the women's work for the coming year. She met Mrs. Jackson at church one Sunday and asked her to come to the meeting of the Council on Wednesday. Much to Mrs. Wentworth's surprise, Mrs. Jackson promised to attend.

Mrs. Wentworth had planned her meeting about the needs of missionary causes. When Mrs. Jackson arrived she was showing pictures of a home for children, then she showed pictures of a home for the aged. Mrs. Jackson would not admit it but her heart was touched, and when Mrs. Wentworth asked for the women to sign their pledges, Mrs. Jackson made a pledge of one dollar a month. She made me very happy by letting me go first.

Mrs. Wentworth turned all of us over to the treasurer, and the very next day we all started on our way. Some went to the Homes, some went to the district work of the Council and for state development, some went to help the underprivileged in the city, but I was most happy of all. I was sent to The United Christian Missionary Society—and if you want to know more about where I went, and what I am doing, just read about me in WORLD CALL!

—MRS. RAY O. STAHL.

(Mrs. Stahl is Finance Chairman of the Woman's Council, Ivanhoe Park Christian Church, Kansas City, Mo.)

Your "OTHER FAMILY," including over a thousand needy old people and children in TWELVE HOMES of THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH

should be in your

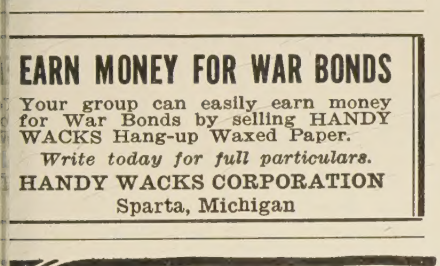
CHURCH BUDGET

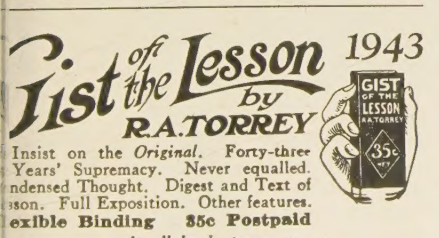
for the coming fiscal year

mparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1942, to October 31, 1942, Compared With July 1, 1941, to October 31, 1941

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1941-42	1942-43	1941-42	1942-43
urches	$ 65,033.80	$ 77,919.53	$ 8,115.00	$ 9,839.22
ble Schools	7,418.86	8,645.35	972.72	961.34
ristian Endeavor Societies	372.67	360.33	205.54	117.38
omen's Missionary Societies	34,112.48	35,737.63	929.12	781.38
uncils	27,632.86	34,021.88	825.77	538.79
ung Matrons' Missionary Societies	1,430.90	1,536.63	3.88	--
ilds	3,639.14	3,795.91	59.65	30.00
rcles	918.58	662.94	38.28	3.75
riangles	277.32	307.49	10.25	7.70
ildren's Missionary Organizations	424.53	372.39	4.56	15.00
ified Youth Groups	280.27	486.82	379.07	358.24
ified Children's Groups	27.83	29.41	8.42	36.49
ividuals	2,101.65	2,372.72	5,548.31	4,627.68
Missionary Organizations totals	$ 68,743.91	$ 76,951.10	$ 2,259.00	$ 1,771.89
Grand totals	$143,670.89	$166,249.03	$15,760.59	$17,317.51

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$22,578.14.





Women and World Highways

(*Continued from page* 35.)

among his followers and among people of other religions who support the movement, and he continues to guide and inspire.

Dr. Reddy is a brilliant Hindu lady known throughout India as a wise legislator. In 1931 as president of the All-India Women's Conference she paid this tribute: "A valuable contribution is made by Christian Missions to the education and uplift of India's women."

Begum Shah Nawaz is a Moslem member of the Punjab Legislature. When she was twenty-four years of age her father took her out of *pardah*. Recently he remarked that not one incident had occurred to cause him to regret his action. Begum Shah Nawaz has traveled extensively, is a gifted speaker, and is very active in the progress of her country. She was an influential member of the Round Table Conference in London.

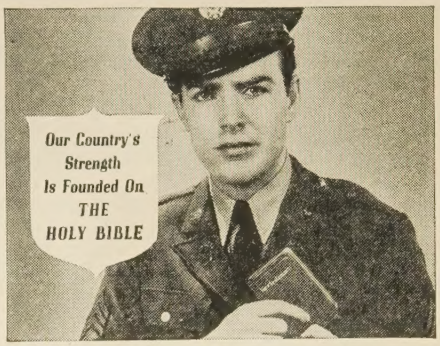
Mrs. Sarojini Naidu is a famous poet and speaker. She had the distinction of being president of the Congress Party one year. Mrs. Pandit occupied the important position of Minister of Public Health in the United Provinces Legislature. The queens of the Indian States of Bhopa, Travancore, and Mysore have instituted important reforms.

Many years ago the Christian lady, Susie Sorabji, took part in meetings in Poona. A street was later named for her as an expression of appreciation for her influence. More than forty years ago another Indian Christian, Miss Cornelia Sorabji, became the first Indian woman lawyer. Mrs. Mona Hensman is a Christian member of the Madras Legislature.

Rajkumari Amrit Kaur is a brilliant Christian lady of whom it has been said, "She lives only to serve." She is a writer and speaker. When president of the All-India Women's Conference she made this statement: "The enlightened progress of the nation depends on the enrollment and progress of its women." This remark was printed: "Rajkumari Amrit Kaur, with Rani Lakshmibai Rajwada, guides the women's movement. These are two of the ablest women India has produced."

I have read the statement that Pandita Ramabai was the first to show the ability of an Indian woman to be a leader in public life. That Christian woman influenced non-Christian men to give opportunities to women, while she gave confidence to the women that they were capable of accepting responsibility. Throughout the growth of the Women's Movement we see the influence of the Christ.

"The ROCK of OUR REPUBLIC"



A President of the United States* once called the Holy Bible "The Rock of Our Republic." And so it is, especially today when men's and women's souls are tried by the fire of war.

In every war that America has fought, since 1848, the American Bible Society has supplied Bibles, New Testaments and portions of the Scriptures to men in the Armed Forces wherever they may be.

This is a noble work and it MUST GO ON! To further this work money is needed. Remember—only $1.00 will give New Testaments to six of our boys.

Better still, why not buy an American Bible Society Annuity Agreement? These Agreements afford as high as 7% on money under a plan which has never failed to make prompt payments in over 100 years of the Society's activities. Why not investigate this plan for Christian giving at once! Send for the booklet "A Gift That Lives." **President Andrew Jackson*

SEND THE COUPON NOW

AN INCOME ASSURED

American Bible Society,
Bible House, New York, N. Y.

☐ Please send me, without obligation, your booklet WC-32 entitled "A Gift That Lives."

☐ I enclose $..... to provide Testaments for our boys

Name.....

Address.....

City..... *State*.....

WORLD CALL

The Last Page

Alma Mater

Thy name is a remembered chime.
In dreams I watch the shadows fall
Through transept arch and open hall,
And see again in mellow time
The grads in old processional;
We, who saw their lives begin,
Recall the goals they sought to win.

In spite of soldier's task, and all
The glory of the battle flags,
Surely some hearts remember this—
Though every altar image fall
There is this shrine and edifice,
Where love, surviving hate and rage,
Shall keep our youth-hood's heritage.

—FORREST H. KIRKPATRICK.

Bethany College
July, 1942

What Do You Think of Them?

What do you think of people who enjoy all the benefits of our civilization—food sufficient, medical care, comfortable homes, sanitation, our wonderful facilities for consummation, transportation, illumination and heating, our libraries, our schools—all of which with a hundred similar good things are the by-products of Christianity;

Who, in addition, have heard the blessed gospel story and have actually entered into spiritual life and have a prospect of heaven for themselves;

Who know of a world of dirt and disease, poverty and superstition, ignorance, wickedness and hopelessness, peopled by multiplied millions of human beings who feel, who suffer and who are exposed to damnation as are others;

But who are quite willing to enjoy all the good they have and perhaps cry for more—the latest something—but who have no zeal for the missionary enterprise;

Who want to give little to missions while there is one glamorous, comfort-giving thing which can be bought for self at home.

What do you think of them?—*The Free Methodist.*

The choice and recognition by Japan of its "new order" in Asia in aggression in naval and military supremacy will spell out its own sure nemesis and certain doom. A cultivated intellect over a depraved heart is nothing less or more than an electric light over a graveyard.

—W. REMFRY HUNT.

Entrance Condition

Doctor: "Have you ever had any serious disease in the family?"

Freshman: "Is that absolutely necessary to enter the university?"

—*Michigan Gargoyle.*

"Why do they call this dish enthusiastic stew?"

"I don't know, unless it's because the cook put all he had into it."

A Hymn of Christian Faith in a Time of Stress

Three new hymns have been added to the usable body of Christian poetry and song as a result of a nationwide contest for new, high standard hymns, conducted by the Hymn Society of America in connection with the celebration of the Society's twentieth anniversary. Dr. Thomas Curtis Clark of Chicago, noted poet and editor, won a $50 prize for the best hymn "of the Christian faith in a time of stress" category. More than 1,000 manuscripts were submitted in the three categories of the contest. Dr. Clark's hymn is as follows:

Thou Father of us all,
On Thy great name we call,
And seek Thy Light.
Hear Thou the hymn of praise
We to Thy glory raise.
Keep us through all the days
In truth and right.

Upon Thy Word we stand
And ask throughout our land
Its swift increase,
Till sin shall rule no more,
Till Christ, from shore to shore,
Be hailed forevermore,
The Prince of Peace.

Let strife no longer be
But all in love agree,
In Christ made one,
That all the world may know,
Where'er Thy Word shall go,
The life Thou would'st bestow
Through Thine own Son.

—THOMAS CURTIS CLARK, 1942.

Copyright, 1942, by The Hymn Society of America, Inc.

When Love Looks Down

When love looks down from heights serene
Upon the turbulence below,
Man bravely faces every scene
And darkest storms that fiercely blow.

When love is set upon a hill
And sends its fadeless beams afar,
Then man sails forth with fearless will
And safely makes each reef and bar.

No matter what the depths below,
No matter what his fate has been,
Man stands to each and every blow
When love looks down from heights serene.

—GEORGE E. MILLER.

Damoh, C. P., India.

A Prayer

God, who hast given us this wonderful nature, help us to show forth the love of Christ to all classes of men: farmers, fishermen, tradespeople, townspeople, everyone. Shine upon our cold hearts with thy love; melt them with thy compassion, that we may take thy love to others. Sanctify us and send us forth today. We pray in Jesus' name. Amen.

—TOYOHIKO KAGAWA.

Hard to Please

A farmer had a son at college. At the end of the first year the son came home in high feather. He stood second in his class.

"Second?" said the father. "Second! Why didn't you stand first? What do you go to college for?"

The young man returned for his second year, determined to win first place. At the end of the year he returned home and announced his success.

The father looked at him for a few minutes in silence, then shrugged his shoulders, and said: "At the head of the class, eh? Well, it can't be much of a college, after all."

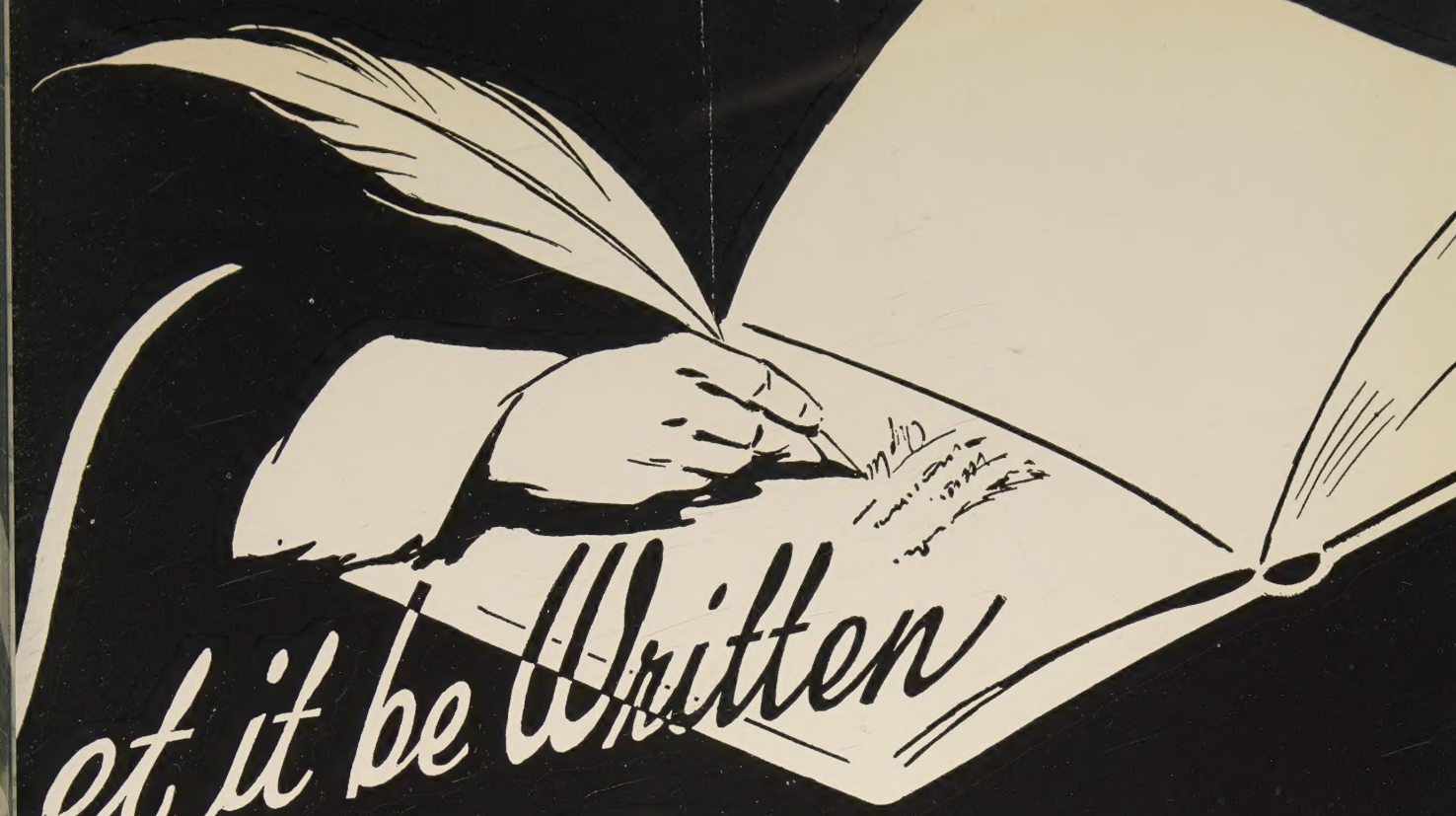
Terrified, he sat in the chair. Slowly and sadly his friends filed by him, and after a time, he was all alone in the sinister room. All alone, save for his mother and father, and a grim old man stood waiting . . . waiting. . . . His mother looked at the chair; then she looked at the grim man.

"Have you no mercy?" she sobbed.

"There, mother, be calm!" The father led her to one side of the drab room; then he turned and nodded sadly to the grim man. The latter shook himself a little as if to shake off the unpleasantness of his task.

"Have mercy!" It was the compassionate cry of a mother, pleading vainly for her son—her baby.

The grim man reached for the electric switch. Electricity pulsated through the copper wires: the boy in the chair quivered—and then the grim old man began to cut away little Junior's bangs.—*Notre Dame Juggler.*



Let it be Written

....HE GAVE TO UNDERGIRD THE FUTURE WORK OF FOREIGN MISSIONS, HOME MISSIONS AND CHRISTIAN EDUCATION

...ANNUITIES PROVIDE REGULAR INCOME, SECURITY FOR LIFE AND SATISFACTION IN CHRISTIAN SERVICE

THE UNITED CHRISTIAN MISSIONARY SOCIETY
Missions Building — Indianapolis, Indiana

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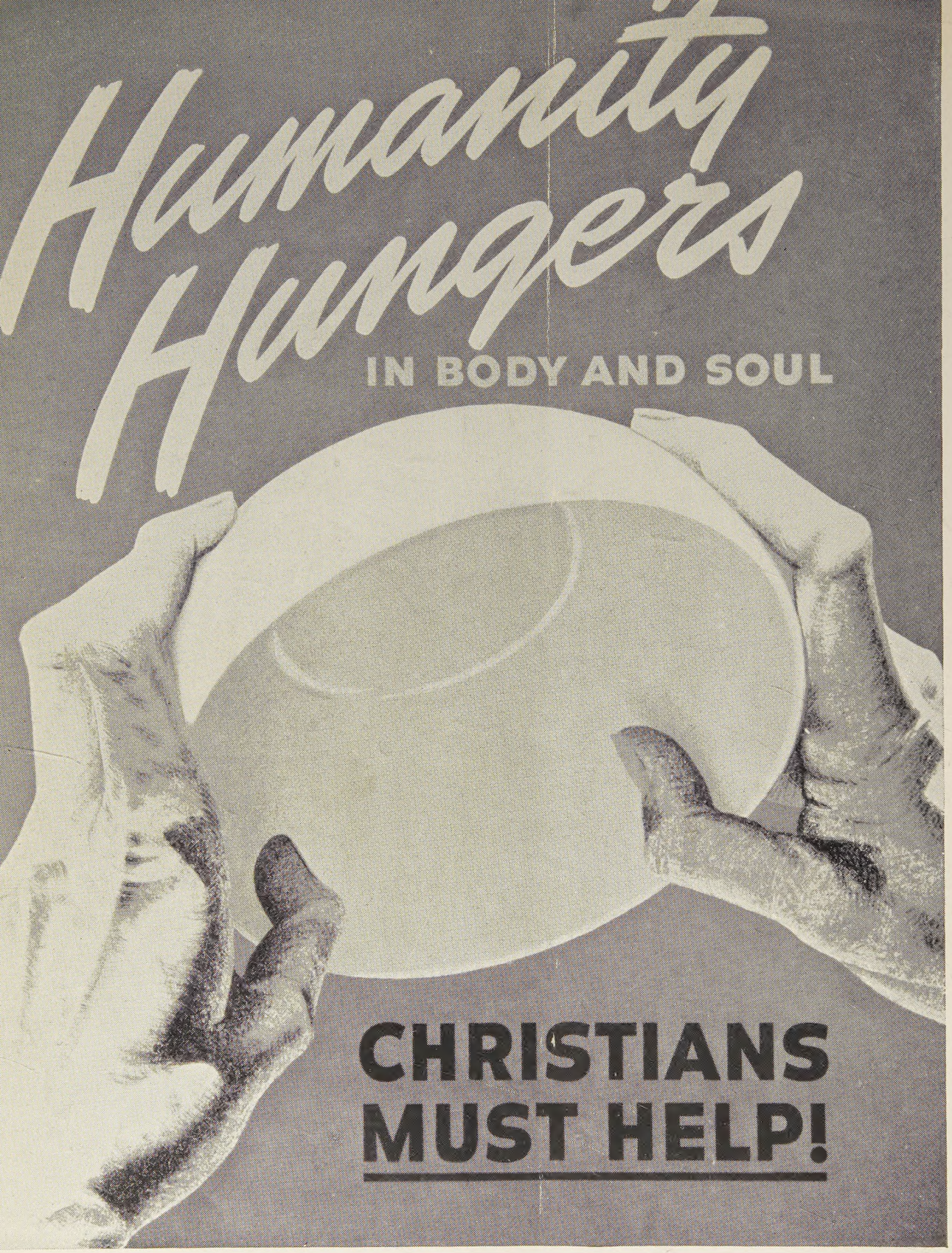

BROTHERHOOD DINNER—JANUARY 20

This is a call to our people to respond to the church's united relief program in the support of the following agencies:

AMERICAN BIBLE SOCIETY—EMERGENCY FUND
AMERICAN COMMITTEE FOR CHRISTIAN REFUGEES
AMERICAN FRIENDS SERVICE COMMITTEE
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